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The
CHRISTIAN CENTURY
Published Weekly

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Methodist Reunion
An Editorial

Ten Years That Shook My World
By Reinhold Niebuhr

Duke: Symbol of a Coming South
By J. H. Marion, Jr.

Mr. Roosevelt Intervenes
An Editorial

15 Cents a Copy • April 26, 1939 • Four Dollars a Year

In This Issue

J. H. MARION, JR.

is minister of the First Presbyterian Church, Durham, N. C. and a staff correspondent of The Christian Century. Mr. Marion's article is of timely importance in connection with the celebration this week of the 100th anniversary of the founding of Trinity College, the forerunner of Duke University.

JAMES MCBRIDE DABBS

is a frequent contributor to The Christian Century and other periodicals. Formerly on the faculty of Coker College, Dr. Dabbs now resides at Maysville, S. C.

REINHOLD NIEBUHR

is professor of applied Christianity in Union Theological Seminary and a contributing editor of The Christian Century. Dr. Niebuhr has written many books, among the best known being *Moral Man and Immoral Society, Beyond Tragedy* and *An Interpretation of Christian Ethics*. He is now in Scotland where he is to deliver the Gifford Lectures for this year. No more succinct but inclusive statement of the position which has made Dr. Niebuhr's influence so great among American ministers has been given than this which he contributes to our current "testimony meeting."

Coming

Next week E. Stanley Jones, famous missionary in India, will write on "How My Mind Has Changed in This Decade." . . . Dr. Charles R. Joy, formerly administrative vice-president of the American Unitarian Association, is the author of a moving human document, "Voices from German Prisons," soon to appear.

The CHRISTIAN CENTURY

April 26, 1939

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Contents

Editorial
- Editorial Paragraphs 531
- Methodist Reunion 534
- Mr. Roosevelt Intervenes 535

Quintus Quiz: Those Other Churches 537

Contributed Articles
- Duke: Symbol of a Coming South, by J. H. Marion, Jr. 538
- Thin Air, by James McBride Dabbs 540
- Ten Years That Shook My World, by Reinhold Niebuhr 542

Books
- Fighting Years, An Autobiography, by Oswald Garrison Villard 546
- Books in Brief 546
- Books Received 547

Correspondence 548

News of the Christian World
- Correspondence from New England 549
- Correspondence from Alabama 549
- Correspondence from Minnesota 551
- Correspondence from Virginia 552
- Correspondence from China 553
- Correspondence from the New South 554
- Correspondence from Chicago 556
- Correspondence from England 557
- Correspondence from Toronto 558

The New Films 558

Calendar of Coming Events

Apr. 10-May 8. Lowell Lectures, King's Chapel, Boston; Kenneth S. Latourette, speaker.
Apr. 24-26. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Apr. 24-28. American Seminar, Washington, D. C.; Sherwood Eddy, leader.
Apr. 24-28. Lyman Beecher Lectures, Yale University, New Haven, Conn. Dr. Charles Clayton Morrison, speaker. Subject: "What Is Christianity?"
Apr. 25. Annual Meeting, Federation of Churches, Cleveland, O.
Apr. 26. Uniting Methodist Conference, Kansas City, Mo.
Apr. 26, 27. Eastern District Conference, Church of the Brethren, Palmyra, Pa.
Apr. 26-May 1. East Pennsylvania Evangelical Conference, Harris Street Church, Harrisburg.
Apr. 27-May 1. East Pennsylvania Evangelical Congregational Conference, Trinity Church, Shamokin.
Apr. 29-May 5. American Seminar, New York City; Sherwood Eddy, leader.
Apr. 30. Chicago Sunday Evening Club, Harold E. Nicely, speaker.
Apr. 30. Church Federation Sunday, Minneapolis, Minn.
May 1. Annual Meeting, Massachusetts Federation of Women's Church Societies, New Church, Boston.
May 2. Minnesota Annual Evangelical Conference, Sleepy Eye.
May 1-3. Tenth Annual Missionary Education Institute, Third Christian Church, Indianapolis, Ind.
May 1-3. Annual State Sunday School Convention, York, Nebr.
May 2, 3. National Fellowship Meeting, Disciples of Christ and Churches of Christ, Englewood Church, Indianapolis.
May 3. Canada Annual Evangelical Conference, Zion Church, Kitchener, Ontario.
May 4. Atlantic Annual Evangelical Conference, Richmond Hill, N. Y.
May 4. Racial and Religious Tolerance Symposium, Academy of Music, Philadelphia.
May 4-6. Annual Meeting, Women's International League for Peace and Freedom, Washington, D. C.
May 7. Chicago Sunday Evening Club; William P. Merrill, speaker.
May 9-14. African Methodist Episcopal Conference, Mother Bethel Church, Philadelphia.
May 14. Rural Life Sunday.
May 15-17. Annual Congregational-Christian Conference, Claremont, N. H.
May 15-17. Baptist Woman's Missionary Union, Oklahoma City, Okla.
May 15-18. Centennial Convention, Disciples of Christ, Indianapolis.
May 15-18. Eastern Evangelical and Reformed Synod, Zion Church, Maxatawney, Pa.
May 17-19. Joint Convention, Disciples of Christ of Virginia, Maryland, District of Columbia, Washington, D. C.
May 17-21. Southern Baptist Convention, Oklahoma City, Okla.
May 19-21. Tenth Annual Conference, War Resisters League, Bound Brook, N. J.
May 23-25. U. S. Chaplains' Convention, Netherland Plaza, Cincinnati.
May 19-22. Pennsylvania Congregational-Christian Conference, Central Church, Philadelphia.
May 20. General Conference, Schwenkfelder Church, Towamencin, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, APRIL 26, 1939 NUMBER 17

EDITORIAL

IS IT POSSIBLE to imagine a Christian church which has so completely lost its sense of mission to the world that it formally declares that it will not receive converts from a certain race? Not long ago the Evangelical Church in Thuringia, the most docile of all the German churches in accepting dictation from the government, issued an order excluding baptized Jews from its membership and ministrations. A similar action has now been taken by the regional churches of Saxony, Mecklenburg and Anhalt. It will not be enough for these churches to discard the Old Testament from their lectionaries, forfeiting thereby such useful items as the Ten Commandments, which are obviously intolerable to their nazi masters, but they must certainly make some revisions in the New Testament also if this is to be used for public service without risking interruption by the police. Romans 1:14 will be one of the first passages that will have to be expunged. In that verse the Apostle to the Gentiles committed the unpardonable indiscretion of mentioning the Jews by name as objects of his concern. Equally embarrassing, though less specific, is Matthew 28:19.

German Churches Exclude Jews

Lutherans Protest American Representation at Vatican

THE executive council of the United Lutheran Church spoke only for the million or more members of that church, but it also expressed the sentiments of many millions of Protestants in other churches and of other millions of Americans in no church, when it gave formal utterance to a protest against the action of President Roosevelt in sending Ambassador Kennedy as a representative to the coronation of Pope Pius XII. It was explained at the time that Mr. Kennedy went as a personal representative of the President, not of the government. This is a futile and unworthy subterfuge. There is a sense in which every ambassador is a personal representative of the President, but this does not mean that ambassadors are not representatives of the government. Mr. F. D. Roosevelt, American citizen, has no occasion to be represented either at the coronation of a pope or at the Court of St. James. President Roosevelt, executive head of the government of the United States, may properly be represented at any court or any occasion of which the government of the United States takes official cognizance, and not elsewhere. The Lutheran protest goes beyond this single incident. It includes an apprehension that there may be a plan to send a regularly accredited American diplomatic representative to the Vatican. That such a project exists in the minds of Roman Catholic leaders is beyond doubt. Whether the President is favorable to it is a matter about which everyone can form his own opinion in the light of such evidence as is available. But there is no doubt whatever as to what the majority of the American people think about it. They think that, if a church wants to be considered a spiritual institution not attempting to exercise a foreign influence upon the American government, it cannot properly be treated as itself a government with which ours may have diplomatic relations on equal terms.

Correlation of Churches With Civic Goodness

CHURCH PEOPLE should not be too much depressed by Dr. Edward L. Thorndike's unfavorable report on the correlation of churchliness with the "goodness" of a city. The feature of Dr. Thorndike's findings, as given in his recent book, *Your City*, which commanded the largest headlines in the press was " 'Good' Cities Show Few Churchgoers," with the added information that "church membership is in inverse relation to the rating of communities for general goodness of life." Still further expanded, this leads to this conclusion: "Unless the better communities under-report their church membership or the worst communities over-report theirs, we must suspect that the churches are clubs of estimable people and maintainers of traditional rites and ceremonies rather than powerful forces for human betterment." But before subscribing to that deduction from the statistics, one must inquire as to the data on the point-scale according to which the "goodness" of a city is estimated. We find that the score-card

includes such items as these: ownership of automobiles and radios, salaries of policemen and teachers, illiteracy, circulation of books from the public library, value of city property in schools and parks, child mortality, and death rates from appendicitis and syphilis. These are all relevant facts as to the desirability of a community as a place of residence. But it appears that many of them suggest a positive correlation with economic rather than with moral and religious conditions. Protestantism, and especially Puritanism, has sometimes been accused of elevating the economic virtues of industry and thrift into spiritual values. Now, it seems, the churches are held up to criticism because membership in them does not insure the ownership of more automobiles and radios, more expensive parks, better hospital facilities and better pay for policemen. Granting that the church ought to exercise a beneficent influence in all these things, it still does not seem quite proved that it does not, in view of the many other variable factors involved. In general, the richer communities have these elements of "goodness" in largest abundance, while the poorer communities have a larger proportion of church members. But we knew that before.

Presbyterian Editor Resigns On War Issue

WITH good grace and good feeling on both sides, Dr. J. A. McCallum has resigned the editorship of the *Presbyterian Tribune,* owing to disagreement with the directors of "Presbyterian Colleagues, Inc.," the legal custodians of the paper. According to statements from both parties in the issue of April 13, the difference has to do solely with attitudes toward war. Dr. McCallum is no pacifist. While no militarist, he is, in his own words, "not one of those sentimentalists who take the position that war is always sinful and unchristian." He is proud of his fighting ancestors who defended their liberties with the sword, and it is evident that he believes that Christian men may very likely (though unfortunately) be called upon to do the same thing again to "protect their wives and children from international gangsters more ruthless than Jenghiz Khan and Tamerlane." He has given frequent and forcible utterance to his aversion for fascism and to the necessity of meeting force with force. The directors declare that the editor's attitude toward fascism has not been distasteful to them, and they disavow any desire to make the paper an organ of complete pacifism, though they say that "there are convinced Christian pacifists on the board of directors and on the editorial council." It will be remembered that the proposed amendment to the Confession of Faith describes war as "a manifestation of the power of sin in the world," and declares that it "outrages the human personalities which Christ came to redeem" and "even when waged with sincere purpose to restrain evil, it tends to produce greater evils than those against which it is directed." The amendment dissociates the church from war, while leaving each individual Christian free to follow his own conscience if war comes. Between these two points of view, there is a clear difference of emphasis. The retiring editor would seem to make the church say, in so far as the paper speaks for the church, "The time has come to fight!" The directors would have the church continue to declare that war is both a sin and a blunder and would have it say so through its paper, while saying to its members if the call comes to them, "Follow your conscience, and may God have mercy on your souls!"

Pope Exhorts Franco To Moderation

FULL PARTICULARS and the complete text of the address of Pius XII to Spain's dictator and to its clergy are not yet available but present information indicates that it fulfills, at least in part, the request addressed to him by a group of American Protestant leaders. This is not to say that this request had anything to do with the pope's action, and it was of course not to be expected that there would be any acknowledgment of such influence even if it existed. In conveying to Franco his "paternal congratulations for peace and victory," in asserting that this victory had been "granted by God," and in praising the Spanish rebels as the champions of civilization against atheism, the pope associates himself and the church in the most explicit way with Franco's cause. This should be instructive to those Roman Catholics who, themselves sympathetic with the loyalists, have insisted that the church itself was neutral. The principal object of the pope's present communication is to exhort the new rulers of Spain and the Spanish bishops to bring all Spaniards back to the church and to consider the reestablishment of the church in the minds and hearts of the people as an essential part of the reconstruction of the nation. So far he spoke as was to have been expected of the head of the church. But under the existing circumstances, with summary trials and executions going on and two million on Franco's "black list" waiting their turns, the pope's counsel of "benevolent kindness" as the best method of bringing the people back to the church should not be dismissed as a mere form of pious words, though one would have liked to hear some word in advocacy of humanity and justice for their own sakes.

Students Still Enact Their League of Nations

IDEALISTIC YOUTH appears at its most idealistic in the annual dramatization of a "model League of Nations" which had a recent presentation at Bucknell with the participation of students from twenty-seven colleges and universities. But with idealism goes the defect of that quality, which is the complete absence of realism. As evidence of that unrealism may be mentioned the proposal for "the abolition of sanctions or putting them on an optional basis." It would be difficult to mention any item of public policy that is already more thoroughly "optional" with the members of the big league than this matter of sanctions. It is not only doubtful as to what extent or in what sense sanctions are implied in the covenant, but whatever they are their optional character has become the one indisputable fact about them. It is difficult to believe that the students are going through this mummery on their own initiative or under their own

power. To discuss solemnly the problems of collective security as a function of the league, apparently in complete unawareness of anything that has happened in the last ten years, is not the sort of thing that alert youth would do if it were not inspired and directed by adult advisers who are so stubbornly committed to the league that they cannot consider what ought to be done under the present conditions but must forever be preoccupied with reflections as to how fine it would have been if the league had done what was expected of it and especially if the United States had joined it. A lot of fine young brains are being guided into a blind alley by this build-up of allegiance to a noble but dead experiment. After all, idealistic youth can do something more profitable than imitate the faithful hound that refuses to be dragged from his master's grave.

French Labor Put Under Dictatorship

ALMOST lost in the welter of louder but less important news is an item that came from Paris on April 14. This is an action under the dictatorial power recently conferred upon Premier Daladier. While it is a mere specification under that blanket grant of power, it is a specification which brings the implications of dictatorship into a clear light. The UP dispatch is short enough to quote in full: "Power as a virtual dictator over the French labor market was conferred on Labor Minister Charles Pomaret by a decree published today in the official journal. The decree was one of the measures being taken in the 'organization of the nation in time of war.' Pomaret is empowered: 1. To centralize information on labor needs in the public services and private industry. 2. To recruit labor of various categories as deemed necessary. 3. To assign workers to public and private enterprises arbitrarily. 4. To regulate conditions of labor and control the labor market." Which simply means that the minister of labor is authorized to decree what work every man in France shall do, where and under what conditions he shall do it, and what he shall get for it. That is indeed the organization of labor for war. It is the French equivalent of the American scheme incorporated in the notorious May bill. It should warn labor everywhere what is bound to happen to its hard-won gains in these days of "totalitarian war."

Kansas City Machine Breaks Down

GOVERNOR STARK of Missouri, in private life a nurseryman at Louisiana, Missouri, operates no nursery for political corruption. On the contrary, he has been using the exterminator on the political pests which for years have been afflicting the state's second city. The Pendergast machine of Kansas City has been known as the little Tammany of the middle west. In early life a bouncer for a saloon, Pendergast had acquired that higher sagacity which moved him to give the city an excellent government in matters not to his disadvantage, under the protective front of a respected city manager, H. F. McElroy, while behind that façade of civic virtue flourished a regime of protected vice, open gambling and surreptitious but unchecked dope peddling. There has been war between the governor and the boss for some time. It came to a head in a contest for the control of patronage. In that battle, the boss came out second best. But behind these maneuvers for political advantage was a struggle of deeper significance. That became apparent when the governor enlisted federal aid in cleaning up Kansas City. The G-men began to uncover the facts about illegal traffic in narcotics, racketeering and gambling. Treasury agents investigated the income tax returns of Pendergast and some of his associates. The power of the state was also utilized. A grand jury presided over by a circuit judge brought in 166 indictments. Pendergast himself was indicted for income tax evasion. It is alleged that he failed to report $315,000 which he received for an arrangement which permitted an increase in fire insurance rates. As in the celebrated case of Al Capone and the more recent one of Torrio, the indictment was not for the corrupt practice by which the money was acquired but for failing to report it as taxable income. The abrupt resignation of Boss Pendergast's city manager and of the superintendent of police has badly shaken the morale of the machine, but all these events together ought to strengthen the morale, as well as improve the morals, of the city.

Belated and Inadequate Justice to Bootleggers

WHEN both of them were young in crime, John Torrio was Al Capone's boss. Later they were partners. When Capone fell afoul of the law he had so long flouted and took up his residence at Alcatraz, Torrio transferred his activities from Chicago to New York, though not before he had been shot up by members of a rival gang and served a nine months' sentence and paid a $5,000 fine for an infraction of the prohibition law, to which he pleaded guilty. Mr. Torrio, it seems, is not the fighting kind, for when lately confronted in court with the evidence of income tax delinquencies for 1933, in connection with bootlegging operations as well as with a legal liquor business in which he had an interest, he again pleaded guilty. A fine of $86,000 was assessed against him, and a penitentiary sentence of two and a half years imposed. The judge would have made it three years, but the prosecuting attorney suggested the shorter period, for no very convincing reason. A seven-year period of probation is to follow the serving of the sentence. Two of Torrio's co-defendants also pleaded guilty and received light sentences, and the cases of two others are awaiting disposal. Thus there still linger on in the courts the results of the inefficient practice of the law enforcement agencies in the days of prohibition. Even now it seems impossible to get any results by indicting the offender for his primary offense, and the only effective method is to charge him with not paying income tax on his illegal gains. It is a queer situation, and if it were not for the prison sentences imposed—a suspended sentence for one of these co-defendants, and for the other a term reduced at the request of his attorney to nine months so that his client would

not have to suffer the inconvenience and social embarrassment of going to the penitentiary—the offenders might reasonably conclude that their criminal careers had produced a pretty good net profit after all.

Methodist Reunion

THE EYES of Protestantism are turned to Kansas City today. There, in the vast municipal auditorium, the sessions are starting of the conference which will unite the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Protestant Church. It is, the statisticians give assurance, the largest reunion in the history of the Christian churches. It will form the largest denomination in American Protestantism. And it is cause for rejoicing not only among Methodists but almost equally among Christians of all communions. In a disjointed and distracted world, there is reassurance for the future in this evidence that there are powerful unifying forces in religion.

Several years ago Prof. Richard Niebuhr, now of Yale, contended in his *Social Sources of Denominationalism* that the forces which have produced Protestant division have been mainly social rather than doctrinal. The division and reunion of the Methodists affords a striking illustration of the truth of Dr. Niebuhr's thesis. There never have been any important doctrinal differences between the three churches which are now reuniting at Kansas City. Their liturgy has remained uniform; for many years past the two larger bodies have used the same hymnal, the same Sunday school materials, and governed themselves from almost indistinguishable books of Discipline. But social issues divided them and the disappearance of those issues has made reunion possible.

The Methodist Protestant Church, which was formed in 1828, was essentially a product of Jeffersonian republicanism. Almost from the outset of its career there had been rumblings of revolt against the alleged autocratic rule of the bishops and ministers of the Methodist Episcopal Church. Bishop Francis Asbury was one of the giants of Christian history, and by his inspired leadership he made Methodism a power for righteousness all along the advancing frontiers of the nation. But he did little to lessen the charges of arbitrary control. Minor schisms took place at frequent intervals. None of these really shook the church, however, until the large scale withdrawals of 1828. The issue at stake was the right of the laity to representation in the denomination's governing conferences. Men deeply imbued with the principles of Jefferson and Jackson refused to stay longer in a church entirely ruled by its clergy.

The great schism of 1844, out of which came the Methodist Episcopal Church, South, was a result of the schism in the nation over slavery. There were other questions at issue, mainly legal, but all these could have been composed had there been no slavery problem. The thing that happened to the Methodists at their General Conference that year was a foretaste of what was to happen to the entire fabric of American society seventeen years later. No division could have been undertaken in better spirit. The Louisville convention which organized the southern church resolved: "We shall always be ready kindly and respectfully to entertain, and duly and carefully consider, any proposition or plan, having for its object the union of the two great bodies, in the north and south, whether such proposed union be jurisdictional or conventional." But slavery and the Civil War had to disappear, psychologically as well as factually, before that breach could be healed.

Attempts to reunite the two episcopal branches began almost as soon as the war ended. They were initiated, however, on the part of the northern church in a "Let our erring brethren return" spirit, and the events of the Reconstruction period set back all such efforts for at least another generation. A plan of union which had been approved by the northern church barely failed of adoption by the south in 1925. "We shall have to wait for a few more funerals," said union-minded southerners, undaunted. By 1935 another plan had been drawn up, this time including the Methodist Protestant Church in its provisions. It is this plan which, having been approved by overwhelming majorities in all three bodies, goes into effect today. From today onward American Protestantism will take pride in the strength of what is to be simply and sufficiently called the Methodist Church.

The sessions of the uniting conferences at Kansas City are not likely to be spectacular. The thousand delegates have not gathered to engage in spectacles but to wrestle with the hard, humdrum task of working out the details of the legislation by which the new church is to be governed. One ceremony is planned to symbolize the reunion; it should be a deeply stirring event. But for the most part the conference will be given over to consideration of such practical questions as to whether the invested funds of the various benevolent boards in the three former churches shall be pooled, whether the women's societies shall be brought under the control of general church boards or continued as separate organizations, whether the "central" conferences on mission fields are to exercise the same powers as "jurisdictional" conferences in the United States. Methodist churchmen will not be surprised if it takes them almost a month to work out these and similar problems of administration.

Perhaps the most hopeful thing about this reunion is that the Methodists themselves see it as incomplete. There is already an articulate demand that the process of unification begun at Kansas City shall be carried on until all the branches of American Methodism are included in one church. Prof. Paul Neff Garber of Duke University, whose recent book, *The Methodists Are One People,* provides an illuminating as well as succinct study of his denomination's divisions and reunion, makes clear the desire of forward-looking southerners for the inclusion of the colored branches—the African, the African Zion and the Colored churches—in the Methodist Church. And Bishop Ivan Lee Holt is but one among many of the denomination's leaders who are demanding that this reunion among Methodists shall be no more than a step toward a more inclusive reunion among Protestant Christians.

If this determination takes hold of the great body of delegates at Kansas City, so that they regard the achievement represented by the present union as only a means to

still greater ends, it will go far toward protecting the new church against its greatest danger. This is the danger of adopting a policy of too much caution, or even of downright timidity, during the coming period of adjustment and transition. It will be impossible for the Methodists to escape this temptation, for it must be some time, in the nature of things, before the intricate denominational machinery of the new church will be functioning with maximum smoothness. So long as this is the case counsels against great ventures are sure to be heard. But if Kansas City represents only a memorable milestone on the road along which the Methodists are traveling, and not a generation's resting place, these counsels of the timorous will not prevail.

A church with seven and a half million members is an enormous potential power in the life of the nation. It can also become an enormous problem if it is allowed to stall on the road over which other traffic is trying to move. Once such a mass stalls, it is hard to get it moving again. The new Methodist Church must be kept moving.

Mr. Roosevelt Intervenes

PRESIDENT ROOSEVELT has jumped squarely into the center of the European crisis. Following a week of mounting warnings to the axis powers, on April 15 he took a leaf from Adolf Hitler's book and produced a "Saturday sensation" of his own. Without prior consultation with any other government—if reports from London and Paris can be believed—he sent identical messages to Hitler and Mussolini asking them to insure peace by giving pledges not to attack the territory or possessions of thirty-one specified nations for from ten to twenty-five years. In return for such a pledge he promised American participation in international conferences to redress economic wrongs and to secure disarmament.

In making this appeal and offer the President has taken a step of the sort advocated in these columns for months. Despite all the difficulties in the way, which have been fully as clear to The Christian Century as to the critics of its editorial policy, we have not believed it any more difficult to negotiate a just and appeasing economic and political accord before war than after. In the light of experience, indeed, the hope seems illusory that an appeasing peace can ever be written by a council of victors dividing up the spoils of a defeated enemy. Moreover, it has been impossible to ignore the probability that, in the sort of war toward which Europe has been plunging, hardly a nation might survive the conflict sufficiently intact to sit down at the peace table.

For this reason this paper has joined its voice with the numberless voices of others who have been calling for a world conference. If governments refused to confer, we have even dared to hope that the churches might exert their power to bring representative citizens of the endangered nations together to discuss, informally but candidly, the issues making for war. We have rejoiced that some progress, however hesitating, has been made toward such an official world discussion under church auspices. All the time, however, the hope has persisted that the United States might propose such a conference officially. Now that it has done so, it is no surprise to hear the chorus of mingled praise and relief which arises from most of the other nations. To millions of harassed men, Mr. Roosevelt's message must have read like a possible reprieve from almost certain death.

The only discordant note in this world-wide chorus of praise comes from the axis powers. The press in Germany and Italy seems to be trying to outdo its previous achievements in the ugly art of abuse by its characterizations of the Roosevelt offer. "Infamous," "hypocritical," "theatrical," "arrogant," "grotesque"—these seem to be the favorite adjectives of Berlin and Rome newspapers. Even the Spanish press, despite Mr. Roosevelt's recognition of General Franco's government, has joined the chorus of abuse. The leading Burgos newspaper finds in the American message only "a new insult" to Hitler and Mussolini.

Neither Mr. Roosevelt nor the American people, we are sure, will be greatly disturbed by these first responses from the axis states. Little else was to be expected. After all, the message to the fascist dictators rested on an assumption of their past guilt and their present responsibility for the world's danger. "You have repeatedly asserted that you and the German people have no desire for war," said the President to Hitler. "If that is true there need be no war." In addition, the message was almost as much threat as invitation. Under such circumstances, Mr. Roosevelt's intervention could hardly fail to produce initial outcries of indignation from the controlled press of Germany and Italy.

But the rest of the world is not particularly concerned with what may be said in the regimented press of the axis nations. What it wants to know is what Hitler and Mussolini will actually do. Is there any chance that they may accept the President's offer? The prospect is not encouraging. For one thing, the reluctance of the revisionist nations to return to the conference method, in the light of the results attained by such conferences as were held between the time of the armistice and of Hitler's rise to power, is an understandable reluctance. Mr. Roosevelt explained to a press conference that he had proposed a conference at which the dictators, to use a frontier phrase, would "park their guns outside." It is deeply believed by the dictators that a conference which they enter unarmed is one from which they can expect no substantial concessions.

Moreover, the axis powers have no belief in the lasting stability and strength of the "front" which Mr. Chamberlain and M. Daladier have been forming to encircle them. It is impossible here, for reasons of space, to point out the internal structural faults in this front, but they exist and they go deep. What genuine unity, the axis dictators must ask themselves, is there in an alliance in which key states are so afraid of their own inner weaknesses that they dare not allow the armies of an indispensable ally to set foot on their soil? Time, unremitting pressure, and what the nazis call reliance upon their own superior nerves—these, the dictators are convinced, are all that is needed to make the alliance of their European opponents fall apart from within.

For these reasons, the chances are that the dictators will reject Mr. Roosevelt's proposal. Nevertheless, there is a

fair chance that they may not do so. One cause for hope is to be found in Hitler's delay before replying. Evidently the führer feels that his words must be carefully weighed. Another is to be seen in his choice of a speech to the Reichstag as his method of answering. For this choice does two things. It constitutes an acknowledgment that Hitler feels it necessary to argue his case with the German people. And it provides him with the easiest possible method of slipping in among his bombastic periods of oratorical defiance certain mitigating sentences which astute diplomacy—if there is such a thing left in this nerve-wracked world—may seize on as an opening for further negotiation. If Mr. Roosevelt thus finds it possible to shift the crisis from the atmosphere of ultimatum to that of negotiation, he will have accomplished all that could be reasonably hoped from this first venture.

The truth is that the President with his flair for the spectacular has already given a new turn to the world situation. In so doing he has produced a new kind of crisis, not only for Hitler and Mussolini, but for other nations as well.

It is being said that he has put the axis powers on a spot, and he has. They are called on to avow or disavow their intention to invade thirty-one specific countries, and these countries—with their colonies—include every bit of territory, with the exception of Danzig, which has supposedly excited the hunger of the dictators. They are called on, likewise, to deal with a sweeping offer of economic appeasement, to which is attached a promise of negotiated political concessions. If they turn it down, they must do so knowing that their people know the offer has been made. For all their bravado, the choice which Mr. Roosevelt has presented to the dictators is not an easy one for them to make. Not outright rejection but some sort of counter-offer may be the result.

But the President's message also puts Great Britain and France on a spot. And with them, all the "have" nations, including our own. Underlying this offer is an implied guarantee that if the axis powers will "park their guns" by making a non-aggression pledge, they will be included in economic and political negotiations in which their claims will be justly and generously met. No minor concessions will satisfy this implied guarantee. By endorsing the President's invitation, Britain and France have, in the event of an acceptance, by inference promised to agree to economic and colonial readjustments on a world scale. For it can hardly be expected that the axis powers, which now believe they have the rest of Europe on the run, would enter any such negotiations as the Roosevelt message proposes in the role of easy bargainers.

Most of all, however, Mr. Roosevelt's message has put the United States on a spot. No matter how his venture turns out, the United States is involved in European affairs as never before. If the axis powers accept his proposal, then this nation is morally obligated to see that they receive satisfaction at the ensuing conferences. If they reject it, then the European nations opposing the axis will expect this nation to follow up its moral condemnation of the aggressors by opposing them with all its resources. "American isolationism," already writes the famous French publicist Pertinax, "will probably recede into the background, and American policy will go forward more boldly to the side of the great European coalition now being formed" to surround and halt the axis.

As these implications of the President's step become more clear, it is safe to predict that great numbers of his fellow countrymen will wish that he might have approached Hitler and Mussolini from a more truly neutral position. For it is unfortunately true that Mr. Roosevelt had taken his nation far into the Franco-British camp during the week before he dispatched his message to the leaders of the axis. Leaving Warm Springs the previous Sunday he startled the country with his cryptic, "I'll be back in the fall, if we don't have a war." Asked for an interpretation, he pointed the press to an editorial in the *Washington Post* which he said expressed his mind. Said that editorial:

> In using the collective "we" the President told Hitler and Mussolini, far more impressively than he told Warm Springs, that the tremendous force of the United States must be a factor in their current thinking. . . . He made it plain that a war forced by them would from the outset involve the destinies of a nation which, as they fully realize, is potentially far stronger than Germany and Italy united.

On the very day on which he sent his message to Berlin and Rome, the President made a speech to the Pan-American Union which was devoted to insistence on America's stake in affairs "wider than the defense of our sea-ringed continent," and defiance of the dictators.

The President had therefore abandoned any pretense of neutrality before approaching Hitler and Mussolini. In addition, his spectacular dispatch of the American navy to the Pacific simultaneously with the dispatch of his message to Berlin and Rome was undoubtedly designed as a warning of America's readiness to protect the southern Pacific—particularly Singapore and the Dutch East Indies—against Japanese action in case of British naval concentration elsewhere. Such words, accompanied by such action, make much of the so-called neutrality discussion now going on in Congress seem remote and academic. They indicate that the President has already carried the nation far past the point of any possible neutrality, for in the case of an international crisis Congress can hardly repudiate the President, as he well knows. But they militate against the moral authority of his approach to the axis powers, for they make that approach the work of a partisan rather than of the impartial and "friendly intermediary" which, in his message, the President claims to be.

We cannot pretend to be happy about the way in which the President has gone about proposing this world conference. His has been neither the language nor the method of a friendly intermediary. Rather, he has taken his stand before the axis dictators like some frontier sheriff at the head of a posse. But there is not much to be gained by emphasizing what seem to us the serious deficiencies in the diplomatic method followed. What's done is done. (And we are aware that a considerable section of American opinion has long been calling for American participation in just such a *posse comitatus* method of enforcing European peace. We shall at least now have a test of the theory that the way to preserve world peace is to threaten all possible trouble-makers with overwhelming force.)

There is a chance that the policy which Mr. Roosevelt has adopted will stop the aggression of Hitler and Mussolini for the time being. If so, that policy will have gained its immediate objective. And those who realize how near Europe was to general war on the day, last week, when the battle fleets began to steam from their bases to undisclosed rendezvous, will hardly care to go back to quarrel with the President over the dangerous method he has employed. But if what will be in reality a new armistice is by the mercy of God granted, then it must not be betrayed as was the armistice of 1918. The opportunity which it offers must be grasped to negotiate a genuine peace—a peace, that is, which is as just and generous and inclusive as the wisdom of men can devise. Failing the negotiation of such a peace, Mr. Roosevelt's intervention will accomplish no higher purpose than to make it more likely that American lives and resources will presently be flung away in another punitive war.

Those Other Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: You are, I know, an "ecumen"; you belong to the *Una Sancta;* therefore for you there is fellowship in other churches than your own. But I am sure that those other churches are not for you what your own church is, and you are never quite so completely at home in them as you are when you are among your "ain folk."

It is, I suppose, the countless little things which make that added tenderness. We do not present a logical statement of our preferences. In a home there are things which appeal to us—the ways of the place, even the dishes at table, the quotations and jokes, the security which comes from the freedom when strangers are not present—but the whole thing is indefinable. So is the attachment which we have for this church of ours. You love it not only because it is apostolic—of course it is that—nor because you can prove it more apostolic than the others—they all are that; you love it for these reasons, but also for others, which if you had a whole number of your paper to express your mind thereon, you would entirely fail to make clear.

I have been present many times (in earlier years) at demonstrations in which learned and eloquent men of my own church explained why we were what we were and not as others. I have never been impressed, and sometimes I have been shaken by these orators and led to say to myself, "Is that all?" I have indeed said (inwardly), "No, my friend, that will not do; you have left out something. We do not love our particular church for these things only. Thank goodness there are others!"

We think of the old buildings and the place in which we sat, of the memories of childhood, the faces of friends, the visit of a great divine, a summer evening, a hymn which we never heard anywhere else—the shape of things in general. They present to us a picture of a society which lives. In it the light falls upon all the many things which go to make up a living organism.

It is very plausible to divide things into primary and secondary and to jump to the conclusion that only first principles matter. They might if we were bloodless abstractions. But being human we need those other little things, and we miss them in the other churches. In strict truth, you and I cannot be "ecumens" unless we have that local company, so dear to us, and find in it the true note of the church, where "the gospel happens."

I hate things that begin with "un-." I ought to like, but I do not, that imaginary society in which all the little things which mark the many churches are left out and nothing remains but first principles logically arranged, "faultily faultless, icily regular, splendidly null." I want the other things also with which I have been familiar. I am not interested in primary things only. I might be in some other world, but in this world, since I am what I am, I want not a synthetic society but something living and human.

Do there ever come moments in which you think that you would have been happier in one of those other churches? It is possible that they may look more radiant to you who are without than to those who are within. But I am sure that this mood is not the master one. You come back to your own and say fiercely, "These are my people!"

And won't the catholic church which is to come be one with room for that church of yours with its own distinctive memories and customs? And would you think it really catholic if it had no room for that place in which, among familiar faces, the light broke upon you and made glorious everything there—yes, everything?

But what is true of us is true also of those others in their churches, God bless them!

Ever yours seriously,
QUINTUS QUIZ.

VERSE

Observation

I HAVE observed on trees that face the north
How weathering moss left tracery of jade,
How on staunch souls that braved life's buffetings
Time deepened the engraving sorrow made.

DOROTHY ANN GARDYNE.

Modern Code

WHEN men betray their brothers, cheat their foes,
And hold their promises mere puffs of air;
When, chanting proverbs in a pious pose,
They lay down laws, and pilfer what they dare;
When, with huge blusterings, they cow the weak,
And like whipped dogs race off in whimpering fright
From every shadow—then the words we speak
Are edged with laughter, or hot jeers that smite.

But when the nations, screened by smoky phrases,
Are foxes to cozen, wolves to sneak and grab,
And, grappling, scorch the world with scarlet blazes,
And steal behind each other's backs to stab,
Then we discharge no stone and crack no whip,
But merely smile, and call it Statesmanship!

STANTON A. COBLENTZ.

Duke: Symbol of a Coming South

By J. H. Marion, Jr.

EVER SINCE a famous football game in the Rose Bowl last January when, as a friend of mine remarked, "Southern California stole a finish from the Paramount studios" to beat Duke University 7 to 3, Duke to millions of people, no doubt, has been only a rich southern school with plenty of money to buy good football players. The really important facts—especially to those who regard the south as a kind of social wilderness—should be at once enlightening and encouraging.

What gasoline dollars have done, through Mr. Rockefeller, to restore Williamsburg, Virginia, to its age of colonial charm is a twice-told tale to countless Americans. What tobacco dollars are doing, through Duke University, to rebuild the south socially and spiritually is a romantic tale equally worthy of attention. Indeed, because the oil dollars at Williamsburg look backward while the tobacco dollars at Durham look forward, the latter would seem to be doing a far more important and useful job. One is mainly picturesque, the other magnificently prophetic.

Up a New 'Tobacco Road'

This week, therefore, as Duke comes to the climax of a distinguished series of centennial celebrations, assisted by scores of notables who will gather about a campus statue holding in his bronze left hand a bronze cigar, it may not be amiss to focus inquiring eyes upon this slightly fantastic school that is marching, for the south's sake and the nation's, up a new and better "tobacco road." In several important respects Duke is today a symbol and example of the faith, the ferment, the forward-facing spirit that is quietly transforming the southern scene.

For one thing, the Arabian Nights' way in which the university got its start mirrors almost perfectly the more rugged side of the south's reconstruction character. As your modern tourist dips down the long sloping main drive on the West Campus, with its eye-filling, breath-taking view of the graceful Gothic chapel presiding majestically over twenty million dollars' worth of Gothic halls, Gothic dormitories, Gothic gates, hospital and nurses' homes, the tourist may or may not know that all these imposing stone piles have stemmed from a single pile of leaf tobacco overlooked by the federal soldiers who raided the Duke farm during the Civil War. Yet such are the fabulous facts.

The pile of tobacco was the one thing of value left on the farm when Washington Duke, its owner, got back to it. This tobacco, plus two blind mules and a fifty-cent piece for which he had swapped a five-dollar Confederate note, made up the total capital with which Washington Duke started life anew. Flailing the tobacco into small flakes, he and his two boys put it up in small bags, piled their highly smokable and salable stock on a wagon behind the two blind mules—and Duke University was on the way to being born! The fact that many years had to pass before the greater school came into being, years in which "Wash" Duke's boy, Buck, was shrewdly building the business into mammoth and monopolistic proportions, need not concern us here. The interesting fact is that, in its reconstruction origins, the present university is symbolic of a spirit which, now as then, is undiscourageably striving to make a dead south rise again.

Escaping from the Civil War

It is quite possible, as Gerald Johnson says in *The Wasted Land,* that "the most serious injury inflicted on the south by the war of the sixties was not the material and moral destruction that it caused, not the bloodshed, not the aftermath of reconstruction, but simply the providing of a convenient scapegoat on which the south could lay the blame for all its subsequent economic, social and political failures." Beyond doubt plenty of southerners, from 1865 on, have been content to be mourners and not masters of their fate. Ignorance, oppression, poverty, prejudice—all these and more have been winked at and wallowed in by southerners who regarded them as inevitable swamps left by the red floodtide of the sixties. But plenty of other southerners have known better. Facing the scene with a different eye, they have not only called the swamps drainable—they have set about to drain them!

Duke University stands in that tradition. It has faced a prostrate south as one man long ago faced his pillaged farm. In despair and cynicism "Wash" Duke, the ex-confederate, might have kicked that pile of leaf tobacco into the nearest creek. But he didn't. He salvaged it. He took what the war had left and made the best of it. Nor has it been different with the school which he and his sons befriended. It has not wrung its hands nor cried aloud. During all its post-war history it has shown practical optimism in discharging an ofttimes depressing mission. It has quietly taken for granted that the best things in the south—its fertile lands, its sturdy human stocks, its spiritual graces and possibilities—were not destroyed by the war. It has put its faith in those values and built upon them. It has taken what the war left and tried to make the best of it.

A Heritage of Free Speech

But there is far more to the story than daring faith, heroic spirit. In the Duke of today—as tingling with rich red blood as the legs of its famous football team—one sees southern education unmistakably coming of age. Writing in the *Nation* some years ago, just after the immense Duke endowment was announced, a caustic liberal poked fun at Mr. Duke's naive belief that "he could build a great university as he could build a factory" by money alone. The writer was sure that Mr. Duke was wishing off on North Carolina, a state devoid of ideas and intellect, a university for which it had no deep desire. This was not complete nonsense, but almost!

James Buchanan Duke may in some ways have been a

hard man, but he was no fool. He may have lacked a certain polish which a college training would have given him, but like his father before him he knew a good thing when he saw it, in teaching as well as in trading. Mr. Duke knew well enough that universities aren't built of piled-up dollars alone. But he had plenty of evidence for the belief that in pouring his piled-up dollars into Trinity College he was not pouring them down a rat hole.

For at least thirty years before Trinity waked up one morning to find herself in Cinderella's slippers, this college had been doing a job that was, to put it mildly, exceptional if not extraordinary. Born in a log cabin, of Quaker and Methodist ancestry, it became in time solely Methodist but far from a typical southern denominational school. The chief reason was John Carlyle Kilgo, Trinity's third president and one of the most creative spirits ever to head a southern college. If there was one thing Kilgo abhorred, it was the jerkwater mediocrity into which many so-called Christian colleges were complacently sinking. He had no patience whatever with the piety that would let spirituality serve for scholarship.

How in the world, he once asked, can southern schools offer the bachelor of science degree—as some were then doing—when "their entire scientific apparatus might be hauled away in a one-horse dray"?

The Kilgo Tradition

That was Kilgo, and so for sixteen years from 1894 to 1910, this gadfly of an educator went about his pioneering job. Incisive both of mind and tongue, he stung his fellow churchmen into a noble discontent. He built a faculty fearless and fertile enough to make their teaching more than the arid dusting-off of narrow piety and antique prejudice. He gave his students an ambition not merely for integrity, but for intelligence too. All this for the simple but sound reason, as he once said, that "the Christian religion cannot be made the basis of false education any more than it can be made to excuse false measures in the market-place." When with a squiggle of his pen, therefore, James Buchanan Duke tossed upwards of forty million dollars into Trinity's lap, he knew that she was no longer a gawking girl in knee-dresses and curl papers. She was a fairly sophisticated young lady who knew her way around.

The Duke dollars are thus only helping to bring the greater university to a richer and sounder maturity. The means that Trinity lacked to implement its insights, expand its influence, Duke now more fully possesses. Kilgo's outlook and policies, pervading campus and classroom still, are being reinforced and carried forward by the new endowment. Sectional lines are being blotted out in the search for new teaching talent. Excellent graduate schools in law, religion, medicine and other fields are feeling the influx of new intellectual and spiritual energies. Though hardly yet a southern Harvard or Yale, not for a moment can one believe that Duke is only a lovely Gothic shell covering an academic emptiness. Beneath the elaborate, luxurious exterior lies a vital institution, scholastically respectable, fearlessly liberal, aware of its world—a clear-cut example of southern education coming of age.

Two specific achievements of the school impressively bear out this contention. One is Duke's victory over the sectarian spirit. The main trouble with the Christian college in the south, ordinarily, has been a cramping overdose of denominational patriotism. Teachers have been sought because they were good Baptists, or good Presbyterians, or good Methodists—not, all too often, because they were good teachers and good Christians. As a result, religious thought has tended to become ingrown, stagnant, chauvinistic. Cooperative ventures like the Federal Council of Churches have been widely smeared with suspicion. Dynamic enthusiasms have been dissipated on piffling theories, while lofty passions that might swing the section toward genuine brotherhood are spent fanning the flames of racial and denominational pride. It is one of the triumphs of Duke, however, that for nearly fifty years at least, it has shaken free of these sectarian blights.

No Denominational Blight

As far back as 1908 we find President Kilgo declaring, "If Trinity College were a sectarian college, if its chief aim were to advance the denominational interests of the Methodist Episcopal Church, South, then I would not waste my time and labors on such an unworthy project." How far these words have found expression in the life of the university, thousands of southerners well know. When, a few weeks ago, nine eminent Christian leaders drawn from almost that many denominations came to lead the symposium on religion, and when one entire morning of those two days was devoted to a discussion of Christian unity and church cooperation in the south, nothing strange or revolutionary was happening on this broad-minded campus. The same thing, in one way or another, has been going on for years.

The Duke School of Religion, though maintaining a working relationship with the Methodist Church, is emphatically non-sectarian, its student body being assembled from thirteen denominations and its faculty from seven, with the dean a Quaker. Along with the interdenominational campus church which has grown out of it, the school of religion is animated by a vision of a Kingdom without frontiers. Each summer it brings to the campus several hundred active pastors for a Pastors School and Rural Church Institute, where for a whole week ministers of many persuasions tone up mind and spirit under a score of experts drawn from the cream of the nation's Christian thinkers. The recent formation of a North Carolina Council of Churches, a cooperative fellowship of thirteen denominations, is due in part to the inspiration of one of the school's professors. And when at Kansas City this month the divided branches of Methodism are reunited, the southern branch will be on hand, I am sure, partly because of the magnanimous, ecumenical spirit of Kilgo and Trinity which, in the modern Duke, is finding continued expression through the school of religion.

Academic Freedom

In a day, however, when the lights of liberty are being quenched on so many fronts, no fact about Duke could be more significant than its long and authentic tradition of academic freedom. Last summer a South Carolina

Baptist college dismissed a young professor of brilliant gifts and gracious spirit (ironically, a German who had fled Germany to escape Hitler!) because he could not be dogmatically sure of an eternal hell or the virgin birth of Christ. That Baptist college every year receives thousands of dollars from the Duke endowment, but what if its treatment of that professor could have been foreseen by James B. Duke when he was naming his educational heirs? It is more than likely that he would have cut it off without a copper! For though millionaires aren't supposed to have any such notions, the Dukes had a passionate faith in free minds and back in the nineties it was partly President Kilgo's determination to make Trinity a free college that made old "Wash" Duke start pouring out his money by the bucketful.

One milestone along Duke's march of freedom has become famous. In 1903 John Spencer Bassett, a Trinity professor, published an article in which he remarked that Booker T. Washington was "all in all, the greatest man save General Lee born in the south in a hundred years." To suggest that even a great and noble Negro might outrank any white man was then like throwing sparks into gunpowder, and the explosion was not long in coming. But to its everlasting credit, the college came through with only a few smudges and with flags tattered but still flying. In the teeth of a hate-rousing, name-calling campaign unmatched even by the rankest politicians, Trinity stood by Bassett and refused to accept his resignation. Led by the doughty Kilgo, the faculty, in a vigorous declaration of independence, unanimously proclaimed that "this college must show that its campus is one spot on southern soil where men's minds are free, must maintain that the social order of the south need not be shielded from criticism. Money, students, friends are not for one moment to be weighed in the balance with tolerance, with fairness, with freedom." The man who wrote those words is now president of Duke University, Dr. William Preston Few.

"Money, students, friends"—Duke has them all in such abundance now that one is tempted to preach a little sermon to southern colleges on the material benefits of courage. But, after all, the spiritual results have been far more important. Along with the near-by University of North Carolina, Duke has become a spearpoint of liberty and democracy in a region which, by and large, still needs to learn the meaning of both. If the south is backward and poor—a number 1 problem economically and socially—the blame must be borne in part by many so-called centers of light which have been either timid or blind in the presence of injustice, exploitation and prejudice. If the south is today far more honest and impatient concerning her shortcomings than ever before, no small measure of credit must go to this university whose light has not been darkness and whose search for truth has been betrayed neither by cowardice, provincialism nor partisanship.

All this is not to say, of course, that Duke's every temptation has been finally conquered. Real temptations remain. Rose Bowls may become as intoxicating as flowing bowls. Riches may lead to smugness. Professors may succumb to what someone calls "too much campus," shutting themselves away in ivory towers where academic freedom becomes a personal luxury and not a social lever. All these pitfalls are possible at Duke, but so far "Get thee behind me, Satan" is still the dominant note, and there is no reason why Duke's second hundred years should not be vastly more significant for the south than the first.

Thin Air

By James McBride Dabbs

ON THE EVENING of last October 30 the United States suffered a brief, but terrible, radio attack from Mars. In this attack the Martians were, fortunately, defeated; the attack vanished into air, into thin air. But before it collapsed, it revealed our vulnerable position. Either we shall have to be protected from radio, by censorship of programs or by the licensing of receiving sets to a select group, or we shall have to grow up.

I must admit I was surprised by such credulity. I was not surprised that those people were frightened who believed they were hearing facts; I was surprised that so many people believed this. For, from all that I can learn, though the emotional tone was well simulated and the presentation clever, the supposed facts were highly improbable and therefore demanded unusual proof. For a long time I have been impressed with the improbability of many of the supposed facts heard over radio; they are true in the main only pragmatically and that for the advertisers; they work, for the advertisers. In fact, I feared that the widespread use of the radio would make people in general skeptical not only of what they heard there but by force of habit of what they heard anywhere.

Credulity and Skepticism

Well, apparently I was wrong. Apparently the radio does not encourage skepticism, it encourages credulity; if not intentionally, then unintentionally, by giving it a larger field in which to operate. But is the radio the cause of this credulity, or only its expression? And what is the value of skepticism, of which the average man is vaguely afraid?

As I see it, the basic cause of our credulity—and, apparently, we are a credulous people—is our lack of real knowledge, our real ignorance. Yet we pride ourselves upon our knowledge. Most of this knowledge, however, is verbal, the result of newspapers and the radio. It is information, so far as we personally are concerned, about as chaotic as the world to which it refers, neither related

to our experience nor capable of being verified by it. It may or may not be true; we cannot prove it. If we believe it, we believe it on hearsay.

I realize that this credulity is a characteristic of modern life and existed before the radio; but the radio, with its floods of information, has sharpened the problem.

Science the Source of Fear

Another reason for our credulity—mentioned editorially in The Christian Century of November 16—is the commonplaceness of our so-called scientific miracles. We live in a world that, almost from day to day, is being made over by the scientists. They understand the process, we do not. All that we see is the result. We therefore live in a world subject to marvelous change. We hope that the change will always be for the better; and we say that it will be. But what guarantee have we? None, except the innate goodness—and that means intelligence too—of man. And how large an experience have we today of the innate goodness of man? Only the slightest. We therefore watch this miraculous remaking of the world in deep, though perhaps unrecognized, fear. For any morning may bring a change for the worse, and any evening an attack—well, from Mars!

Mark Twain once said that the chief trouble with an education was that you learned so much that wasn't so. That is one of the chief troubles with modern life. We learn so much that isn't so; so to us; so in our experience. And we learn so little that is. This point is basic to our present consideration, but it is hard to make in a limited space. It is that in spite of the wide information we moderns have, indeed partly because of this information, we are really ignorant of the things we must know if we would live stable, satisfying lives.

This stabilizing knowledge that we so largely lack, the lack of which caused the scare of October 30, is the product of freedom. Why do we not have it then? We are a free people. Yes? We were free once, at least freer than we are now. We are still free politically. But the mass of the American people is not free economically. The average American can, within limits, vote for the political representative he wishes; he cannot, generally, make his living the way he wishes. In this realm he is subject to the word of the boss, the employer, the corporation. He does what he is told, and how!

Knowledge and Freedom

Thus economically bound we find it extremely difficult, often impossible, to gain the stabilizing knowledge we need. For this knowledge is far more than information; it is the knowledge of the world and of men that a free man gains in experience. A free man has to plan his actions and accept the responsibility for them. He has to know his own mind and will, call upon his intelligence, make his plan, work it out, and stand by the results. These may be, immediately, either fortunate or unfortunate. But if his failure is not too disastrous, or not too often repeated, the final result is fortunate. For the man who lives like this learns the nature of life; he learns through his own experience how things usually go; he knows what to expect; he has a sense of probability. In regard to supposed improbable occurrences, he's from Missouri: maybe so; but he'll have to see for himself. He becomes, in general, an authority on life. He doesn't know it all, but he knows some things, and he's got the general drift.

We know too much that isn't so; so to us; so in our experience; and too little that is. We could profitably sit for days at the feet of the proverbial farmer—he's probably dead now, killed by the radio—who, seeing a giraffe for the first time, exclaimed, "There ain't no such animal." You say of course he was wrong; there is. Yes, he was wrong, and it is highly probable that when he approached too casually the giraffe's fighting front end, he learned; and it is also highly probable that he never forgot the lesson. From that moment giraffe was for him an experience. But we who laugh at the farmer are more wrong than he was. He didn't believe at first sight in everything he saw; he had the scientific attitude. We believe at first hearing in everything we hear; we believe in giraffes without seeing them; in fact, some of us believe in unicorns.

No-Longer-Friendly Stars

We have lost our bearings, the old landmarks have shifted, the old sure knowledge is gone. Even the stars, for ages our surest guides, have become untrustworthy. It is ironic that we should fear an attack from Mars. For throughout man's long history the stars have generally been friendly guides. A hundred years ago, when they fell in showers, an old Negro I know of was being urged by credulous friends to get ready for the judgment, " 'case dis is the end o' the world." Looking up at Jupiter, who still shone brightly, the old man replied, "I casts my eye on old Ju-peter; as long as old Ju-peter stands, the end o' the world ain't yet."

I casts my eye on old Ju-peter! Upon what old Ju-peter do we cast our eyes? The steadfast stars are gone, the Rock of Ages crumbled;

> And we are here as on a darkling plain
> Swept with confused alarms of struggle and flight,
> Where ignorant armies clash by night.

We live in a world so filled with marvelous change that nothing is really marvelous any more. We are therefore becoming rather like children, or savages: we are losing the capacity to wonder. There is very little in the world wonderful to a child because his knowledge of the world and its habits is so slight that he does not strongly expect one event to happen and another not to. No event then, however unusual or improbable, surprises him. He accepts everything; it's so, and that's all there is to it.

This is to say that wonder, and surprise, and doubt, depend upon knowledge. If we lack knowledge, we have no way of comparing the new with the old, and we simply accept the new. If our ignorance is deep enough, we swallow the new, hook, line and sinker. We live today in a world where almost everything is strange; therefore we have got into the habit of considering nothing strange. Paradoxically, we seem to be almost in the position of the medieval theologian who said, "I believe, because it is impossible." But whereas it was faith that brought him to that position, it is faith's opposite, credulity, that has brought us to something like it.

It should be apparent by now that skepticism is valuable as the cutting edge of knowledge. And credulity is the opposite of skepticism. But I have just suggested that credulity is the opposite of faith; that our contemporary credulity is faithlessness. How? There are many people today, in this so-called scientific age, who think that faith and credulity are the same. According to them, the thousands who ran away from their radios on the night of October 30, seeking the tall timber, must have been full of faith! No, the men of faith are, typically, the men who know, and who believe because they know. The credulous man believes anybody and anything. The man of faith knows, like St. Paul, in whom he has believed; and, knowing him, is therefore persuaded that certain things may be expected and relied upon, and that other things need not be feared.

This brings us to the apparently paradoxical association of faith and skepticism. Most people think of skepticism as the opposite of faith. There is such a skepticism. Satan, said Goethe, is the spirit that denies. That spirit which trusts nothing, which cannot let go and take a chance, which hugs itself close in the attempt, the vain attempt, to keep itself safe—that spirit is of Satan, and is evilly skeptical. But the skepticism which I am commending, the skepticism which is the obverse of faith, is the possession only of those who have ventured upon life with a measure of success, and who therefore feel some assurance in their knowledge of what life may and may not bring. Having learned the probabilities, they rely upon them and are skeptical of the improbabilities. I do not say that they deny the improbabilities—truth is stranger than fiction—but they have developed a sense of probability, and therefore of improbability; and when strange events supposedly occur, they are surprised, and wonder, and doubt, and have to be convinced.

The credulous people, on the other hand, believing everything, believe nothing; believe nothing with their entire being, with their hearts. They have tied their hearts to nothing, to stand or fall with it; therefore they fall. They are in a sense, an evil sense, free: free as the foam on the wave, driven away by every wind that blows, dissipated into air, into thin air. What we need today is more people who are fixed and secure in their freedom; more people who have tried life for themselves and found it good. How such people can exist in our unfree economic order is another question.

Ten Years That Shook My World

Fourteenth Article in the Series "How My Mind Has Changed in This Decade"

By Reinhold Niebuhr

THE editor has suggested that this series of articles shall survey the currents of theological thought and life during the past decade in autobiographical terms, in the sense that they shall express the author's own reactions to theological winds of doctrine and give some account of how he arrived at his own convictions.

I

I can do this most simply by confessing that about midway in my ministry which extends roughly from the peace of Versailles to the peace of Munich, measured in terms of Western history, I underwent a fairly complete conversion of thought which involved rejection of almost all the liberal theological ideals and ideas with which I ventured forth in 1915. I wrote a book, my first, in 1927 which when now consulted is proved to contain almost all the theological windmills against which today I tilt my sword. These windmills must have tumbled shortly thereafter for every succeeding volume expresses a more and more explicit revolt against what is usually known as liberal culture.

While my critics accuse me of inconstancy my own biased judgment is that there is no inconstancy in the development of my thought since that day, though there is a gradual theological elaboration of what was at first merely socio-ethical criticism. Since the war was the revelation of the internal anarchy of Western civilization, the existence of which bourgeois culture was inclined to deny, and since the peace of Versailles was the revelation of vindictive passions which liberalism imagined were banished from the world, and since the peace of Munich proves that one cannot simply correct the injustices of conquest by the injustice which results from capitulation to tyranny, I conclude that the whole of contemporary history proves that liberal culture has not seen the problem of mankind in sufficient depth to understand its own history. Its too simple moralism has confused issues at almost every turn.

The contemporary problem is brought into theological focus if it is recognized that liberal Christianity is essentially an appropriation of the genuine achievements, and an accommodation to the characteristic prejudices, of this bourgeois culture which first came to flower in the Renaissance, which gained some triumphs and suffered some checks in the Reformation, which reached its zenith in the early part of this century, which revealed its internal anarchy in the World War and its inability to defend itself against lower forms of civilization in the present hour. In terms of politics and economics the bourgeois world is the world of the business man, of expanding commerce and industry, of economic imperialism, transmuted in a period of decay into economic nationalism.

II

In terms of culture, the bourgeois civilization produced what is generally known as liberalism. This liberalism,

I must hasten to add, is something more than either the spirit of tolerance on the one hand or liberal economic theory on the other hand. The liberalism of classical economics, upon which capitalism is built (though it must disavow its own presuppositions in its period of decay) is only one characteristic fruit of the liberal culture. The faith of classical economic theory, that economic activity left to itself, without political interference, would gradually achieve a perfect harmony and justice, was merely one, though a very fateful, error derived from the general liberal assumption that man is essentially a very harmless animal, if only he can be held within the harmonies of nature and of reason from which the fanaticism of religion had beguiled him.

The spirit of tolerance in the liberal culture is of course a real gain. It belongs by right to any profound Christianity which understands the ambiguity of all human actions, the imperfection of all human ideals and the peril of self-righteous fanaticism in all human conflict. It must be admitted, however, that traditional Christianity, both Catholic and Protestant, had so frequently allowed the loyalty and worship, which belongs to God alone, to be appropriated for relative, social, political, economic and theological positions, that it had given rationalists good reason to believe that fanatic cruelty was the chief by-product, or possibly even the chief product, of religion.

It may be observed, however, that those who move away from a liberal culture have both the obligation and the possibility of proving that they have a securer foundation for the spirit of tolerance than traditional liberalism afforded. In secular liberalism the spirit of tolerance is either rooted in a deep skepticism and pessimism which must finally culminate in the intolerable sneer of Pilate, "What is truth?" or it is based on an untenable optimism which believes, with Professor Dewey, that men of good will must, if they meditate upon the issues of life long and profoundly enough, arrive at a "common faith." Professor Dewey's notion that divisions in the human family are chiefly derived from anachronistic religious dogmas ought, incidentally, to be fairly well refuted now by the force of the tragic events of contemporary history.

In any profound Christianity the spirit of tolerance must be derived from the knowledge that, however necessary it may be to judge one another and even to fight one another on the moral and political level, we are all sinners who stand under God's ultimate judgment. It is this consciousness of a divine judgment which must persuade us to recognize the validity of Christ's admonition, "Judge not that ye be not judged," or of St. Paul's exhortation :"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing."

III

If liberalism as a creed is more than the liberal spirit of toleration on the one hand and more than laissez faire economics on the other, what is it? I should say primarily faith in man; faith in his capacity to subdue nature, and faith that the subjection of nature achieves life's final good; faith in man's essential goodness, to be realized either when man ceases to be spiritual and returns to nature (romanticism), or when he ceases to be natural and becomes rational; and finally, faith in human history which is conceived as a movement upward by a force immanent within it. Whether this faith rests upon Darwin or upon Hegel, that is, whether nature is believed to guarantee progress or whether progress is conceived of as man's "gradual spiritualization" and his emancipation from natural impulses, prejudices and parochial attachments, the optimistic conclusion is the same.

It is instructive to note that liberal culture was always divided against itself on the question whether it should regard human nature and human history primarily from the standpoint of man's relation to nature or from the standpoint of his rational transcendence over nature. In this conflict between the naturalists and idealists, the idealists had something of the Christian doctrine of the dignity of man as made in the image of God, and the naturalists had something of the Christian doctrine of man as a creature who must not pretend to be more than he is. But between them they lost the uneasy conscience of the Christian and expressed themselves in terms of an easy conscience. Whatever was wrong with man, the cause was some defect in his social organization or some imperfection in his education which further social history and cultural development would correct.

I may say that though I express my opposition to liberal civilization politically in terms of Marxian politics, I regard Marxian culture as participating essentially in all the liberal illusions. It also believes in the goodness of man, once capitalism has been destroyed. It also believes in an inevitable progress on the other side of the revolution. It has a catastrophic view of history, but only provisionally so. The destruction of capitalism is, for it, the final destruction of evil. This error must not be taken lightly, even by those of us who believe that the Marxian analysis of the relation of economics to politics is essentially correct.

The Marxian misunderstanding of man has contributed to the development of a tyranny in Russia which almost, though not quite, rivals fascist tyranny. Objectively it cannot be as bad, because it is impossible to destroy all the universal hopes in communism, which distinguish it from the franker tribal mania of fascism. Subjectively, this decay in Russia may be worse, because it extinguishes a new hope in a world in which all the old lights are going out. I feel genuinely sorry for my friends who seem to be under a spiritual necessity to deny obvious facts about Russian tyranny.

IV

In a sense, the really tragic end of a liberal culture is to be found in the peace of Munich. What was best in that culture was outraged by the peace of Versailles and what was shallowest in it came to the conclusion that the horrors of a peace of conquest could be expiated by a peace of capitulation. Thus it lost its last chance to save what is genuine and universal in its life against the threat of a new barbarism. It fondly imagines that the decay of the modern world may still be healed by belatedly yielding "justice" to Germany, when it is obvious

that Germany, and the fascist world in general, is no longer interested in justice, but bent upon the display of its power and the exercise of a dominion which asks no questions about justice in either the Christian or the liberal sense.

Liberal moralism is, in short, unable to cope either with man's immediate political or with his ultimate religious problems. It does not know how to check evil and historical injustice in politics, because it would like to operate against injustice in terms of perfect moral purity. The ultimate religious problem of evil in man does not arise for it, because it is always waiting for the perfect education or perfect social order which will make man moral. It does not understand man in the full dimension of his spirit, and does not see that precisely because he is a child of God and made in God's image, he cannot be contained in, or easily checked by, either the harmony of nature or the prudence of reason.

It would, of course, be grossly unfair not to recognize that liberal Christianity made a genuine contribution to true Christianity by appropriating some of the achievements of this culture. Through some of these appropriations liberal Christianity purified Christian theology of some of its grievous historical errors. One of these was the insistence of Christian orthodoxy that a religious explanation of natural events was also a scientific explanation and obviated the necessity of tracing the natural sequence of events and their secondary causation.

But religion is constitutionally indifferent to the problem of secondary causation. This indifference becomes a sin when theology is made into a bad science and the sense of ultimate meaning and creation is allowed to obscure the problem of natural causation. In accommodating itself to the "scientific spirit," liberal Christianity therefore rightly clarified an ancient confusion, though it must be admitted that it was frequently betrayed thereby into a world view in which its essential theism was transmuted into a vague pantheism.

A second great gain of liberal Christianity, derived from the achievements of modern culture, was the application of the scientific historical method to its own records. Ethically, this emancipated Christianity from the necessity of regarding any moral attitude, fortuitously enshrined in its own canon, as final and authoritative. It permitted the Christian law of love to stand out in Christian ethics as the only final norm. Theologically, this scientific spirit saved Christianity from the corruption of the profound principle, *credo ut intelligam,* into a tyranny of theological authority over human reason. These gains of liberal Christianity must not be imperiled. It would be truer to say that they must not be sacrificed, though they will be imperiled. Frantic and hysterical retreats to orthodoxy are bound to imperil them. This advance must be protected against those who think it a gain to return to theological obscurantism from the shallows of a too simple rationalism.

But liberal Christianity quite obviously accepted the prejudices as well as the achievements of modern culture. It was pathetically eager to justify itself before the "modern mind" and failed to realize that this modern mind was involved in a very ancient human sin. It imagined itself the final mind. It thought of itself as God, the final arbiter of truth and destiny.

V

In seeking to persuade the modern mind that Christianity is respectable and intelligent, the liberals sacrificed most of the essential Christian positions. Christ was transmuted into the good man Jesus, who could charm all men to become as good as he was. The classic Christology of the God-man was repudiated, though innumerable reservations sought to hide the repudiation. It was not recognized that this absurd doctrine of the God-man Christ contains the whole essence of the Christian faith—its belief that God transcends history and yet makes himself known in history; that history measured by Christ is tragic and ends tragically for it crucifies Christ; that only God is able to resolve the conflict between what man is and what he ought to be, a conflict in which all men stand; that God cannot do this by simply wiping out history and transmuting it into eternity, but by redeeming history, but that the redemption of history involves more than persuading man to follow the law of God. It involves God's taking upon himself the inevitable violation of that law.

Liberal Christianity, in short, tended to follow modern culture in estimating both the stature and the virtue of man. It did not recognize that man is a spirit who can find a home neither in nature nor in reason, but only in God. The power of human self-transcendence (the true image of God) is such that man can and does break every restraint set by nature or reason. His very capacities are occasions for sin in him. It is because he is made in the image of God that man can be tempted to make himself God, to seek to overcome his natural insecurity by pretensions of power which involve him in more insecurity; to seek to hide the finiteness of his intelligence by pretensions of absolute truth, which involve him in cruel fanaticisms; to seek to transcend his insignificance by claims of importance which are both ridiculous and dangerous.

All these things man does, not because his pure mind is impeded by the inertia of his animal nature, but because he is the only animal who is involved in history and yet stands outside of it, the only creature who has a glimpse of the eternal beyond the finite and is incited to pretend an eternal significance for all his finite interests, values and ideals.

For this reason, the simple reinterpretation of the Kingdom of God into the law of progress, in the thought of liberal Christianity, is an equally serious betrayal of essential insights of the Christian faith to the prejudices of modern culture. Obviously there is progress of all kinds in human history, including progress in aerial bombing and the effective use of the radio for the dissemination of political lies. There is progress from immaturity to maturity in every field of endeavor. But there is not a single bit of evidence to prove that good triumphs over evil in this constant development of history. History points to a goal beyond itself, and not merely to an eternity which negates history.

This is what all biblical religion tries to say in words

and symbols which outrage reason, as they must. For reason cannot contain this idea, though, if it is astute enough, it can uncover the absurdity of alternative propositions. Liberal Christianity sought to efface these irrationalities of biblical apocalypticism by discovering that Jesus had, indeed, some difficulty in freeing his thought about the Kingdom of God from outworn forms of Jewish thought, but that he is to be commended for almost achieving this desirable emancipation in the end and thus approximating what an enlightened modern man believes about history.

Yet from the standpoint of mere history the final story about this Jesus is that he was crucified. That he was raised from the dead and will come again in glory—*that* faith belongs to another dimension which is beyond history, and yet without which history would be either meaningless or filled with tragic meaning only.

VI

Christianity, in short, faces the tremendous task of extricating itself from the prejudices and illusions of a culture which is rapidly sinking with the disruption of the civilization which gave it birth. This is not yet fully realized in America, because the prospects and hopes of our civilization are sufficiently brighter than in Europe to give liberal illusions a tougher vitality and a slower death here. This task of emancipation is a tremendous one, partly because liberalism as a culture is still superior to many of the cultures which threaten to displace it politically. It is certainly superior to the primitive and Nietzschian romanticism which expresses itself in fascist politics. It may even prove superior to socialism, if socialism sacrifices the achievements of democracy as it has done in Russia.

One of the real tragedies of our era is that the very democracy which is the great achievement of liberalism cannot be maintained if liberalism is not transcended as a culture. The problem of achieving economic justice is obviously more difficult than liberalism had imagined. The prerequisite of economic justice is a tolerable equilibrium of economic power, which in a technical age means the socialization of property. The excessive moralism of liberalism makes it impossible to see either the necessity of this end or the rigorous means which will be required to achieve it. Liberalism seems unable to move toward the economic democracy which is required to maintain its political democracy. Nor does it seem able to protect what is still left of its political democracy against the threat of a new barbarism; which is what makes the peace of Munich so significant.

If I believe that the Christian understanding of man could help solve some of these crucial issues and could conserve the best achievements of liberalism better than traditional liberalism can conserve them, I do not for that reason wish merely to hitch Christian faith to this or to that political task. Christianity faces ultimate issues of life which transcend all political vicissitudes and achievements. But the answer which Christian faith gives to man's ultimate perplexities and the hope which it makes possible in the very abyss of his despair, also throw light upon the immediate historical issues which he faces. Christianity is not a flight into eternity from the tasks and decisions of history. It is rather the power and the wisdom of God which makes decisions in history possible and which points to proximate goals in history which are usually obscured either by optimistic illusions or by the despair which followed upon the dissipation of these illusions. Christianity must therefore wage constant war, on the one hand against political religions which imagine some proximate goal and some conditioned good as man's final good, and on the other hand against an otherworldliness which by contrast gives these political religions a seeming validity.

VII

For this reason, any new orthodoxy which seeks to persuade men that because all men must finally be made manifest before the judgment seat of Christ, they are not to regard the momentary judgments, the proximate goals and the relative values of history seriously, must be regarded as a heresy as dangerous as any simple optimism. In every experience of life, Christ appears in many guises to the believer. He is the judge in comparison with whom I am found to fall short and to be an unprofitable servant. He is the redeemer who gives my life a new center of loyalty and a new source of power. He is, however, also the law, the logos, the essential structure of life, which I must seek to obey, even though I fall short in my obedience. He is what I am essentially, and therefore what I ought to be.

Liberal Christianity emphasized that fact rather too simply. The new orthodoxy rightly insists that he is also what I can never be. He is therefore the source of my despair. Only in that despair and in repentance can he become the source of a new hope. This second emphasis is true enough. Only it will tempt us "to continue to sin that grace may abound" if we do not preserve what is genuinely Christian in liberal Christian moralism: the insistence that Christ is our law, our ideal, our norm, and the revelation of our essential being.

All this is not very autobiographical, after all. The only autobiographical note which I can add, in conclusion, is that such theological convictions which I hold today began to dawn upon me during the end of a pastorate in a great industrial city. They dawned upon me because the simple little moral homilies which were preached in that as in other cities, by myself and others, seemed completely irrelevant to the brutal facts of life in a great industrial center. Whether irrelevant or not, they were certainly futile. They did not change human actions or attitudes in any problem of collective behavior by a hair's breadth, though they may well have helped to preserve private amenities and to assuage individual frustrations.

These convictions which dawned in my pastorate have been further elaborated in a teaching position in a theological seminary. Greater leisure has given me opportunity to discover the main currents and emphases of the classical ages of Christian thought, and to find insights there which have been long neglected and which are yet absolutely essential to modern man, or indeed to man of any age.

However, since I am not so much scholar as preacher, I must confess that the gradual unfolding of my theological ideas has come not so much through study as through the pressure of world events. Whatever measure of Christian faith I hold today is due to the gradual exclusion of alternative beliefs through world history. As did Peter, I would preface my confession, "Thou has words of eternal life," with the question, "Lord, to whom shall we go?" Even while imagining myself to be preaching the gospel, I had really experimented with many modern alternatives to Christian faith, until one by one they proved unavailing.

BOOKS

Lone Eagle of Journalism

FIGHTING YEARS, AN AUTOBIOGRAPHY. *By Oswald Garrison Villard. Harcourt, Brace & Company, $3.75.*

AS GRANDSON of William Lloyd Garrison, Oswald Garrison Villard inherited a tradition of social protest and courageous independence. As son of Henry Villard, he inherited an inclination toward journalism as a vehicle and enough money to make the mare go. This heritage, unfolding into a personality marked by rectitude, fearlessness, social sympathy and intellectual brilliance, made Mr. Villard a notable, not to say unique, figure in American journalism.

He begins his record, very properly, by devoting considerable space to his father, Henry Villard, whose life was a remarkable success story. Born and educated in Germany, he came to America under an assumed name—his real name was Heinrich Hilgard—as a refugee from an autocratic government, and without a word of English, and within five years he was reporting the Lincoln-Douglas debates. During the next eight years he had become one of Horace Greeley's bright young men on the New York *Tribune,* had explored the west and written a book on the Colorado gold discoveries, had served as a correspondent in the field during the Civil War, and had married the daughter of William Lloyd Garrison. In another ten years he was president of the Oregon and California Railroad and of the Oregon Steamship Company, and a little later became president of the Northern Pacific Railroad and completed the building of the first transcontinental line through the northwest. Incidentally, he bought the *New York Evening Post* and the *Nation* in 1881.

The son of a great financier naturally had opportunities for education, travel and acquaintance. These were all fully utilized. But the young Villard served his apprenticeship on other papers before the management of the family newspaper properties was thrust upon him. From the time of his assumption of editorial responsibility, shortly before the Spanish-American War, his story becomes a commentary upon the history of the United States.

Villard had a genius for choosing the unpopular side of almost every issue upon which the country was emotionally aroused; and in a surprising number of cases the unpopular side has turned out to be the right side. He has been the chronic champion of those lost causes which refuse to stay lost. He has never hesitated to be "the prophet of the utterly absurd, the patently impossible and vain," and of more than one of these adventures in political impracticability it can be remarked that "the thing that couldn't has occurred."

It is interesting to scan the record of his judgments of men and issues, without pausing to express a judgment upon those judgments. The Spanish-American War he viewed as a compietely unjustified enterprise, undertaken not because of sympathy with Cuba but because certain people in high place wanted a war. He opposed the expansion and imperialism that followed that war. Theodore Roosevelt and General Wood rate very low, both then and later. Hughes is as nearly a hero as anyone, yet he was "narrow, obstinate and opinionated." The tariff, the trusts and Wall Street were objects of attack before it became popular to attack them. Villard and the *Post* did their part in uncovering the insurance scandals, and even more conspicuously in revealing corruption in the New York legislature and convicting Allds, president pro tem of the New York senate, of bribery. This last was, indeed, the *Post's* singlehanded achievement and the biggest "beat" in its history. Taft was "kindly, well meaning, absolutely honest and . . . guileless," with a "total lack of the higher political imagination." The glory of his administration was his "refusal to be stampeded into war with Mexico." There is a brief and devastating reference to Chauncey Depew, than whom "no man did more to debase the politics of his state during his long service as political manager of the New York Central Railroad."

Villard was an early admirer of Woodrow Wilson and supported him for the governorship of New Jersey and for the presidency. As a pacifist, he applauded Wilson's determination to keep the country out of war. He was amused by the report, current for a short time, that he had supplanted Colonel House as the President's confidential adviser. But he was soon engaged in vigorous opposition to that armed preparedness for peace which so soon became preparation for war, and he noted that Wilson's mind was in a "politically fluid state," and observed his growing Olympian complex. He had greatly rejoiced when Wilson won the nomination over Champ Clark, but he now says that he has long since come to believe that it would have been better if Champ Clark had been nominated and elected, for he really would have "kept us out of war."

But a staunchly independent paper like the *Post,* making no concessions to the popular mood of the moment and constantly affronting the "patriotism" of the hour, has a hard row to hoe. Subscribers and advertisers alike are aloof. Near the end of the war the *Post* came to an end, so far as Villard was concerned. He acquired the *Nation* and went on with that. Until his retirement in 1933, he remained a front-line reformer, an exponent of conscience, culture and good writing in journalism, a gadfly of both political and social conservatives, and an influence out of proportion to the number of his subscribers. The reviewer takes the liberty of adding that, in spite of the evidence of names, he cannot claim any traceable family connection with Oswald Garrison Villard.

W. E. GARRISON.

Books in Brief

STRAWS IN AMBER. *By Naomi Jacob. The Macmillan Company, $2.50.*

Miss Jacob, herself an actress, makes a lively novel of the story of a Jewish boy and a cockney girl who rise to affluent stardom in the English music halls—she easily, he after many difficulties and interruptions, including the World

War. In Sally and Morrie ambition and mutual devotion reinforce each other. When, through sheer perverseness, she marries a wastrel and at the height of her career takes to drink to escape the tensions of her life, Sally behaves like the public's idea of the temperamental star, but Miss Jacob makes her especially convincing at those moments. The account of Sally's struggle against alcoholism is a notable piece of work. But the gentle little Morrie, whose capacity for taking pains at last brings him success and the self-assurance to contrive Sally's rescue from herself, is a more lovable creation, though his part is overplotted. In a novel of the theater that is perhaps a pardonable fault.

I Wanted To Be an Actress, An Autobiography. *By Katharine Cornell. Random House, $3.00.*

This may, it is to be hoped, be considered as merely the first installment of Katharine Cornell's autobiography or a report to date. Brilliant as her stage career has been these twenty years, there ought to be more and better ahead. To say that she is now the first lady of the American stage is only to reflect a popular opinion which is more nearly right than most popular opinions. The book presents a lively and likable account of her experience, apparently as "told" to Ruth Woodbury Sedgwick rather than written by the autobiographer, supplemented by data in regard to all the productions in which she has had a part. Miss Cornell (Mrs. Guthrie McClintic in private life) is not only a great actress but a person of charm and character quite apart from the glamor of the stage.

A Description of the Manuscript Collections in the Massachusetts Diocesan Library. *Historical Records Survey, Works Progress Administration, Boston.*

The Episcopal diocese of Massachusetts, we are informed, has a more complete system than any other diocese in the country for the collection, organization and preservation of historical material having to do with the churches. The present volume is an excellent sample of one type of work that is being done by the WPA. In a volume of 81 mimeographed pages it lists and describes the manuscript materials in this diocesan library, including records of many kinds, letters, sermons and addresses. Some of these go back far into colonial days. Others have to do with other than Episcopal interests. Vast quantities of historical data lie buried in such manuscript collections, awaiting the patient researches of the student. Without such indices and descriptions as this, he must explore an unmapped country. The going is hard enough, even with these aids, and students who work from the sources will be grateful for them.

Books Received

The Concepts of the Calculus. A Critical and Historical Discussion of the Derivative and the Integral. By Carl B. Boyer. Columbia University Press, $3.75. (To be reviewed.)

What's Right with the World. By Gordon Palmer. Revell, $1.50. Unwilling to let a diagnosis of the world's ills stand as a complete picture of its condition, or a statement of its liabilities pass as a trial balance without taking into account its assets, Dr. Palmer, president of Eastern Baptist Theological Seminary at Philadelphia, shows what is right with our thinking, youth, the church, the ministry, education, motherhood, evangelism, patriotism and America as a whole. His is a disciplined optimism.

Yesterdays in Persia and Kurdistan. By Frederick G. Coan. Saunders Studio Press, Claremont, Calif., $2.50. Dr. Coan is now retired after a long lifetime of missionary work in Persia. He was born there of missionary parents who went out in 1849. His purpose in this book is to present "the human and romantic aspects of a missionary's life," and the book fulfills that promise. This is distinctly the Persia and the missionary work of vanished yesterdays.

Poems of the Far East. By Elsie Northrup Chaney. Revell, $1.25. Missionary experience in Rangoon furnishes alike the scenic background, the subject matter and the moving spirit of these poems. There is more of blitheness and beauty in them than of conventional missionary material. (But isn't it true, as you come to know them, that very few missionaries are the "conventional missionaries" of fancy and tradition?)

Man's Estate, Adventures in Economic Discovery. By Alfred M. Bingham. W. W. Norton & Co., $3.00. (To be reviewed.)

The Church School Superintendent. By Philip Cowell Jones. Abingdon, $1.00. A helpful handbook of church school administration by the associate minister of the Madison Avenue Presbyterian Church, New York city.

The Modern Movement in American Theology. By Frank Hugh Foster. Revell, $1.75. (To be reviewed.)

Sculpture Inside and Out. By Malvina Hoffman. W. W. Norton & Co., $3.75. (To be reviewed.)

Reptiles and Amphibians, An Illustrated Natural History. By Workers of the Federal Writers' Project of the WPA. Albert Whitman & Co., Chicago, $2.25. Persons who are nervous about snakes should be warned to open this book with caution for there are a great many of them in it, vividly pictured and accurately described. Also lizards, turtles, salamanders, frogs and alligators. There is no attempt at scientific completeness, either in the systematic listing of species or in representing the total reptilian life of specific areas, but the non-technical reader will find here all the reptiles he needs and some with which he will desire no further acquaintance.

Matrimonial Shoals. By Royal D. Rood. Detroit Law Book Company, Detroit, Mich., $3.50. (To be reviewed.)

All the Brave, Drawings of the Spanish War. By Luis Quintanilla. Text by Elliott Paul and Jay Allen. Modern Age Books, New York, 95 cents. In addition to the text by the authors mentioned, there is an introduction by Ernest Hemingway. All three are passionate friends of republican Spain. Quintanilla is a patriot, was a soldier, and is a very able artist. His most important works, frescoes, were destroyed by the bombardment of Madrid. The drawings in this book, done like cartoons for frescoes, were made at various points on the front during 1937. They represent the human quality of the people rather than the ghastliness of war. The horror of it is there by implication but is not stressed. The drawings are done in a low key, with deep feeling and great technical skill, as though one were stating facts of shattering importance in a clearly articulated whisper. Let there be no mistake about this being an important art book, even if its price is only 95 cents.

The Changing World in Plays and Theater. By Anita Block. Little, Brown & Company, $2.75. (To be reviewed.)

God's Purpose, A Book of 365 Sermonettes for Home Worship. John C. Winston Co., 60 cents. A text and a one-page "sermonette" for each day in the year, by as many ministers.

Naturalism. By James Bissett Pratt. Yale University Press, $2.00. (To be reviewed.)

John Wesley. By Francis J. McConnell. Abingdon, $3.00. (To be reviewed.)

Science in Progress. Edited by George A. Baitsell. Yale University Press, $4.00. Of these ten Sigma Chi lectures, delivered by eminent scientists during 1937-1938, eight deal with specific problems in the biological sciences and one each with chemistry and physics. All present the results of very recent research. Even the non-technical reader will feel in them the surge of discovery and will sense a new realization of the interrelation of the sciences and the meaning of scientific method, but their full value will be realized only by serious students in these several fields.

A Harmony of Kings. By A. Warkentin. Author, Bethel College, North Newton, Kansas. A well printed and convenient chronological arrangement of the narratives in the books of Samuel, Kings and Chronicles, with duplicate accounts and simultaneous events in the northern and southern kingdoms arranged in parallel columns.

The Democratic Way of Life. By T. V. Smith. Revised edition.

University of Chicago Press, $2.50. Among the newer leaders not only in the interpretation and advocacy of the democratic way of life but in the councils of the Democratic party, one most obviously deserving of attention is T. V. Smith, for fifteen years (and still) a professor of philosophy in the University of Chicago and now congressman-at-large from Illinois. Much has happened in and to democracy in the thirteen years since the first edition of this book was published. A new chapter is added on "Democratic Discipline."

"Perish the Jew!" A Clinical Treatment of Anti-Semitism. By David Goldberg. Bloch Pub. Co., $2.50. (To be reviewed.)

Right Here at Home. By Frank S. Mead. Friendship Press, $1.00. Home missions becomes a very colorful and varied human enterprise as one follows Mr. Mead's vivid recital of what can be done and is actually being done among the mixed populations that make up America. A particularly fine book to kindle the imaginations and inform the minds of young Christians.

A Book of Historical Poems. Compiled by William R. Bowlin. Albert Whitman & Co., Chicago, 75 cents. An anthology of more than one hundred poems dealing with incidents of history, mostly American, with brief introductions clarifying the historical allusions.

CORRESPONDENCE

Be an Individual

EDITOR THE CHRISTIAN CENTURY:

SIR: There is one point about Kierkegaard in Professor Wieman's excellent review of *Purity of Heart Is to Will One Thing* which does not seem to be sufficiently emphasized. The one thing to will, according to part of Kierkegaard's philosophy, is to be an individual. Indeed, his biographers tell us that among his last requests was one that the words, "Here lies an individual," might be inscribed upon his tombstone. Although there are contradictions, and although the doctrine of the individual cannot be made to harmonize with the doctrine as the Absolute out of time, Kierkegaard does not seem to have swerved from this underlying, constitutional conviction that the chief end of a man is to be himself, *sui generis,* distinct from every other man. Here he stands quite apart from some of the Barthians, whose emphasis upon the absoluteness and entire otherness of God leaves man helpless, no more than a worm in the dust.

The contradiction rises in large part from the fact that there are two Kierkegaards. He himself is the paradox to which he refers so often. For part of his short career he followed Socrates and the Greek tradition, which easily accounts for insistence upon the power and worth of individuals. On the other hand, violent reaction against the extravagance of the prevailing Hegelianism of his time and personal experiences found expression in complete distrust of reason, and the development of distinctions between the temporal and the eternal, replacing reason by crisis. Much of the agony of Kierkegaard's life arose from this opposition between crisis and humanism. The two were never reconciled.

To all who admire the man's genius it is a gratification that the doctrine of the individual which came from his humanistic or, as he calls it, aesthetic stage, remained intact through all the storms.

Sandwich, Mass. JOHN M. TROUT.

Justice Before Love

EDITOR THE CHRISTIAN CENTURY:

SIR: I was forcefully struck by a statement of Canon Charles E. Raven, professor of divinity at the University of Cambridge, as reported in your issue of April 5. "I was shocked," he said, "when William Temple laid down the doctrine that God sometimes acts by the law of justice and sometimes by the law of love and that in dealing with non-Christians we have to operate by the law of justice—the most blasphemous utterance I have ever known an archbishop to make . . . ."

I am not interested in blasphemy nor in the distinctions between our dealings with Christians and non-Christians, but I do believe that the archbishop is nearer the truth and that the canon has been guilty of a fallacy all too common in Christian circles.

Justice and love are simply not to be considered on the same plane: justice is a political ideal and love is an individual ideal. Justice springs from a social fear expressed in the Silver Rule of Confucius: "Do not do unto others what you would not have them do unto you." Love is an individual ideal, the second mile. It can add to justice but should never thwart it. The sense of justice has led to the ever more complicated codification of law, tribal, national, international. The Christian ethic would be unthinkable except as an *addition* to Jewish law, just as Seneca's ethic must be set against the background of Roman law. Justice must always be the first mile. Love is possible as an individual ideal in a society of laws. It seems hardly applicable at present in international affairs. We must have justice first.

The most crying error of the Christian church today is the idea that love can make up for, or be a substitute for, social justice. And it is precisely on this issue that the life or death of the church depends.

Columbia University, New York, N. Y. NORMAN L. TORREY.

Distorting the Pacifist Position

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of Alson J. Smith (April 12) is a beautiful example of setting up men of straw and smashing them between the eyes. He accuses the pacifist of the "pharisaical expedient of passing by the world's travail and tears on the other side." This would be cruelly unjust if it were not so manifestly absurd. Who does not know that the pacifist seeks to reduce the travail and tears by refusing to contribute to the slaughter of innocent victims? As for "passing by on the other side," the pacifist knows, as Mr. Smith seems to ignore, though the Affirmation expressly states that "for us as well as for Jesus, to choose this way requires that we must also accept whatever suffering it involves," that he—the pacifist—will have to suffer grievously for his stand. "Behold I send you forth as sheep in the midst of wolves" and "He that killeth you will think that he doeth God service" depict the fate of him who refuses to join in the insane fray. The blood-lust will be turned against him, as so often happened in the past. He is not seeking to "pass by"; he refuses not to bear his share in the world's woe.

Again Mr. Smith accuses the non-participant of "treating aggressors and victims equally," and "not distinguishing between them." Where pray does he get this idea? The pacifist is not less eager to restrain the aggressor than is the man who would murder him. As a matter of fact the men responsible for the aggression are seldom killed in war. They are safely remote. There are other and more humane ways of restraining them than by bombing the cities, which after all are not their property, and slaughtering thousands of helpless persons, many of whom are as much opposed to the tyrant as are the crusaders who, laying aside their humanity and smothering their scruples, or, worse yet, self-impelled by hate and cruelty, go forth to kill and destroy.

Another man of straw is the thesis imputed to the pacifist that the "victory of good over evil is to be won by default." Of course no Christian pacifist holds any such silly idea. Who thinks of denying that we are here to "work collectively and in partnership with God for the conquest of evil and the coming of the Kingdom"? But heaven forgive us if we blasphemously assume that the slaughter of millions of our brothers is "partnership with God" or conducive to the "coming of the Kingdom"!

We can give hearty assent to the sonorous sentence with which Mr. Smith's letter closes, that "the best way to keep America out of war is to keep war out of the world." We do, however, most vigorously disagree with the implied idea that we shall help to keep war out of the world by joining in, or supporting, another mad Armageddon. God helping us, we shall oppose this recrudescence of hell with all our might.

Boston University, Boston, Mass. WILLIAM GOODWIN AURELIO.

NEWS *of the* CHRISTIAN WORLD

Greek Anti-War Drama Produced

Euripides' 'Trojan Women' Staged in Boston Churches—Break Circle of Violence, Urges C. E. Raven

(Correspondence from New England)

BOSTON, April 15.—Perhaps the most striking feature of our Lenten observance was the rendering of Euripides' "Trojan Women" on two Sunday afternoons in Emmanuel Church and on Palm Sunday in Trinity Church. The three audiences were estimated at 600 each. Dr. Phillips E. Osgood, rector of Emmanuel, writes: "I think that it was accepted as a great plea for peace and perfectly fitting for the chancel of a church." After hymn and collections, he said in introduction: "Written 2,350 years ago, this drama by one of the major prophets of the truth has gripping poignancy. Euripides had audacity to write it, for Athens was then in the grip of a militaristic dictatorship, and this play depicts the cost of war to the victims and to the souls of the so-called victors. The Athenian fleet had just cruelly devastated the peaceful island of Melos on the pretext that it might be needed for a naval base. Were its sackers quite comfortable as they witnessed this play? It said to war-proud Athens that its goddess Athena was angry. Greece was forfeiting beauty and nobility in proportion as it grew lustful of conquest. With the Parthenon gleaming above the amphitheater, what a moment for a tremendous sermonic play!"

At the opening of the Holy Week which witnessed Italy's seizure of Albania the protest of art and religion against aggression seemed especially fitting. Not inappropriate under the gleaming cross seemed the climax when the body of Hector's little son was laid before the agonized mother.

* * *

Pacifists Are Realists, Declares Dr. Raven

On April 5 to an audience which packed the hall of the University Club, Rev. George L. Paine, president of the Fellowship of Reconciliation, introduced the head of the English fellowship, Canon Charles E. Raven, as a "world leader." Dr. Raven repudiated the charge that a pacifist cannot be a realist. He appealed not to Christian ideals, but to the brutal facts of the world situation, declaring that war destroys the civilization and the democracy which it pretends to defend. "We must break the vicious circle by which violence begets violence. Is there no other way? The whole church of Christ must imitate the heroic little band of Quakers whose ministry to war-crushed Germany 20 years ago gives them a hearing there today."

Preaching at Yale University, Canon Raven said that the church has confused its gospel with Stoic morality. To the students, he urged that "history has decided the issue beyond all possible appeal. Its verdict sent Gallio to a suicide's grave, and made his name synonymous with indifference and flippancy and Paul's second only to that of our Lord Jesus Christ."

* * *

Boston Tax Party Recalls Tea Party

At the largest hearing by a legislative committee ever held, on April 4, citizens from every county in the state packed Mechanics Hall and overflowed into the streets, demanding that the biennial budget of $167,000,000, recommended after careful pruning by Governor Saltonstall, be cut $24,000,000 more. The executive of the Taxpayers' Federation, Norman MacDonald, said: "This is no circus. Those who have come here have left their homes to demonstrate their faith in democracy, to tell you, with the calmness that comes from desperation, that they have been driven to the end of the road."

The mayors of our largest cities, headed by Mayor Tobin of Boston, urge a constitutional amendment requiring the commonwealth to balance its budget from its own revenues instead of apportioning its deficits upon cities and towns, compelling them to increase taxes on real estate. Records are said to show that while the tax rate formerly took 15 per cent of the rental value it now takes 50 per cent. It is difficult to sell real estate for half its assessed value. Yet officials face a problem, what with the public demand for enlarging service and the burden of relief which experts predict will continue. Miss Margaret Slattery, lecturing to the federated church women, said that for 25 jobs at the Navy Yard 7,000 applied. And this in a rich state of the richest of nations!

* * *

Congressman Dies Speaks on Preserving Freedom

Representative Martin Dies, chairman of the Committee on Un-American Activities, told the chamber of commerce: "After many years of trying to convince the people that the state should support them, we are about to succeed. Then we might as well forget all about freedom. For the state will have the right to tell us what to do. The state should be an umpire to enforce the rules of the game; the people should do the playing. Racial and religious prejudice are un-American. Americanism judges each man according to his conduct. Strange that some who shout for racial and religious tolerance find it consistent to denounce some economic class. This is as cruel and un-American!"

* * *

Calls Spelling Bees Truly American

Henry J. Smith, chairman of the Boston school committee, presiding at the final of the spelling bee sponsored by the *Boston Herald,* found in it an illustration of true Americanism. "It is refreshing to see the wholehearted enthusiasm of all in any way connected with it. Its amazing success year after year is a tribute to the stability and nobility of our American system. In too few countries today are large cooperative efforts, even on the part of the young, left untinged by the spirit of state domination and militarism. We are justly proud that our country is one of the few."

E. TALLMADGE ROOT.

Alabama Sends 35 to Uniting Meet

Methodism Will Have 10 Per Cent of State's Population—Baptist College on Rocks—Brewers Alarmed

(Correspondence from Alabama)

BIRMINGHAM, April 14.—Alabama Methodists will be represented in the Uniting Conference by delegates from five annual conferences. Two of these are Southern Methodist conferences, Alabama and North Alabama; two are conferences of the Methodist Episcopal Church, Alabama (white membership) and Central Alabama (colored membership); one is a conference of the Methodist Protestant Church. These five bodies will be represented by 35 delegates, or nearly four per cent of the total membership (900) of the conference that meets in Kansas City April 26.

* * *

United Church Will Have 300,000 Members in Alabama

In the five annual conferences mentioned are approximately 550 effective ministers and 125 on the retired list. The total membership of the united church in Alabama will be more than 250,000. And these figures do not take into account the memberships of three colored Methodist bodies not included in the plan of union. The total of Methodist members in Alabama will go well beyond 300,000, or more than 10 per cent of the state's population.

* * *

Called Baptist Session to Decide Fate of Howard College

A called session of the Alabama Baptist state convention will be held at an early date to consider plans for the future of the denominational college for men, Howard College, Birmingham, and to make recommendations to the board of trustees of the institution. One suggestion, that a merger of the Baptist and Methodist colleges in Birmingham be considered, has the cordial support of the city's daily papers and some strong local support. But whatever the recommendation of the state convention, it will give consideration to plans for refinancing the pressing indebtedness of Howard College.

* * *

Annual Conference on Social Work

The Alabama Conference of Social Work will hold its 22nd annual meeting in Huntsville April 23-25. Four hundred delegates are expected, and in addition many visitors. The conference will deal with child welfare, care of the aged, pardon and parole systems, care of the mentally defective, recreation and other social issues and problems. Governor Dixon, our socially minded chief executive, will deliver the opening address. Dr. Paul Kellogg, editor of *Survey Graphic,* Hon. James V. Bennett, director of the federal bureau of prisons, and Mr. Fred Hoehler of the American Public Wel-

fare Association, are on the conference program.

* * *

Four Churches Hold Joint Communion Service

An unusual event in Alabama church circles was the joint communion service held on the eve of Good Friday in the First Methodist Church, Birmingham. Ministers of four denominations took part, the pastors of the First Christian, the Sixth Avenue Presbyterian, the Pilgrim Congregational and the First Methodist churches. This union service was attended by a large congregation from the various churches, and marks another step forward in the religious life and activities of Birmingham. Dr. Joseph A. Smith, the host pastor, has held the pulpit of the leading church of Alabama Methodism only five months, but already is identified with all the city's worth-while activities. Since early in November last more than 185 members have been received into First Church.

* * *

Presbyterian Pastor Calls for More Than Tolerance

Birmingham's leading Jewish congregation recently celebrated the 25th anniversary of the dedication of their synagogue, Temple Emanu-El. On this occasion the principal address was delivered by Dr. Henry M. Edmonds, pastor of the Independent Presbyterian Church of the city. Dr. Edmonds is active in all cooperative religious movements in the south and in other sections of our country. His advocacy of more than tolerance, of the spirit of brotherhood, has had a wholesome influence in the church life of his city and state.

* * *

The Brewers Are Alarmed

The brewers and distributors of beer in Alabama are alarmed lest there be such a shift of public sentiment as will bring the state again into the prohibition column. Their organization has employed a former administrator of the Alabama beverage control board to head the movement for law enforcement. In newspaper advertisements this organization is appealing to the public to give its support to the effort to drive out of business all dealers engaged in illegal practices.

JOHN S. CHADWICK.

Syracuse Uses Radio for Good Will Promotion

During April, under the auspices of Rochester's federation of churches, four Sunday evening broadcasts have been presented on these four themes: "The American Way," "Freedom of Religions vs. Religious Persecution," "Democracy vs. Totalitarianism" and "150 Years of Democracy." On the programs were such leaders as Dr. Justin Wroe Nixon; Msgr. Hart, vicar-general of the diocese; Dr. Valentine of the University of Rochester; Rev. W. S. K. Yeaple, Rabbi Bernstein and Mrs. Harper Sibley. The music was contributed by choirs from the three faiths.

Mr. Landon to Speak at Boston U. Commencement

Alf M. Landon of Topeka, Kan., will be the speaker at the 66th annual commencement of Boston University to be held June 12.

Ten Thousand At 'Man Power' Meet

Leaders Plead for Spiritual Loyalty—Clergy Study Local Unemployment —Plan Summer Conferences

(Correspondence from Minnesota)

MINNEAPOLIS, April 15.—Ten thousand men crowded the Minneapolis Municipal Auditorium Sunday afternoon, March 19, in a great demonstration of Christian manpower. They sang hymns and listened to addresses for two hours. The speakers were Archbishop John Gregory Murray of St. Paul, Dr. William Henry Boddy of Westminster Church, Minneapolis, and Merrill Hutchinson, prominent layman. Dr. Richard C. Raines of Hennepin Methodist Church presided.

The idea was born in the mind of Rev. Frederick D. Tyner, rector of St. Luke's Church. Laymen responded amazingly and thousands of dollars' worth of publicity was contributed without charge. Every streetcar in the city carried an advertisement of the event and 100 outside billboards bore huge impressive signs. The "men only" feature was greatly emphasized.

* * *

Sees Spiritual Loyalty as Central to Good Life

Dr. Boddy said in his address: "No beauty of private life, no grandeur in social life is possible without a central, spiritual loyalty by which all else is tested, and for which, in the crisis, man is ready to die. Christianity offers us that before which alone we can bow down. . . . We can have no democracy when multitudes of people bow down to nothing higher than their own grubbing greed. We cannot have democracy when men conceive the maintenance of liberty as the holding on to such institutions as give the strongest the greatest opportunity to exploit the weak."

* * *

Clergy Study Local Unemployment

Dr. Charles R. Webber of the Methodist Federation of Social Service addressed the Minneapolis ministers' association at its meeting April 10. His address on the "Social Principles of Jesus" stirred the ministers to call upon the social service department of the Minneapolis church federation to make a complete study of the unemployment situation in Minneapolis, especially as it relates to the needs of the WPA employees who may be discharged as a result of the reduction in federal appropriations.

* * *

Religious Education Council Sponsors Summer Meets

The Faribault Summer School of Christian Education which provides eleven days of training for church school workers and pastors will be held July 17-28. It is sponsored by the Minnesota Council of Religious Education in cooperation with the corresponding bodies of North Dakota, South Dakota and Iowa and the International Council of Religious Education.

The Minnesota council will hold three sectional young people's conferences this spring, marking a change in the former custom of holding one for the entire state. An attendance of 900 youth is expected. On May 3-5 Owatonna will be host to a regional children's division institute for volunteer denominational and interdenominational field workers representing five states. Seven denominations are sponsoring a series of vacation church school institutes for southern Minnesota at Worthington, Mankato and Rochester.

* * *

12,000 At Easter Dawn Service

By actual count, 3,990 cars brought 12,000 people to the Easter sunrise service sponsored by the Minneapolis church federation. Preachers at the downtown Holy Week services this year were all local men, attracting on the average audiences just as large as outside preachers attracted in other years.

The second annual "Crusade for Christ," a five-night preaching mission inaugurated by a group of laymen, brought to Minneapolis during the Lenten season Very Rev. Chester B. Emerson of Cleveland, Very Rev. Richard Roberts of Toronto, Dr. Ernest Fremont Tittle of Evanston, Dr. George Washington Carver of Tuskegee and Prof. Glenn Clark of Macalester College, St. Paul.

* * *

Presbyterians, Episcopalians Discuss Concordat

Presbyterian and Episcopal clergymen in St. Paul have held joint services both in St. Clement's Episcopal Church and House of Hope Presbyterian Church to discuss the concordat of cooperation looking toward union of these denominations. In Minneapolis a luncheon was held for the same purpose.

* * *

Churches, Pastors Have Anniversaries

Central Lutheran Church recently celebrated the 20th anniversary of the installation of its pastor, Dr. J. A. O. Stub. The membership of 3,100 is now housed in a $750,000 edifice. First Baptist Church, Minneapolis, celebrated March 22 the 78th birthday of its pastor, Dr. William B. Riley, who has ministered to this powerful fundamentalist church over 40 years. The White Bear Presbyterian Church, Charles Light, pastor, will celebrate its 75th anniversary May 28.

* * *

And So Forth

The fourth annual Institute of Judaism sponsored by the Mt. Zion Temple of St. Paul and Temple Israel of Minneapolis was held March 13 in St. Paul. The guest speaker was Dr. Jacob R. Marcus of Hebrew Union College. Christian ministers of the Twin Cities attended in large numbers.

The Church of St. Stephen the Martyr (Episcopal), recently organized in a growing residential section of Minneapolis, dedicated a $70,000 building March 19.

The Post-Madras meetings in the Twin Cities, sponsored by the Minneapolis church federation, were well attended.

John Nevin Sayre of the Fellowship of Reconciliation was a recent visitor in Minneapolis where the logic of his presentation of the philosophy of Christian pacifism impressed his hearers deeply.

Rev. Walter Horn succeeds Rev. Morris

C. Robinson as moderator of the presbytery of Minneapolis.

Dr. William Lampe, head of the school of religion at Iowa State University, was preacher at the Religious Emphasis Week meetings at Macalester College, St. Paul.

Dr. W. S. Abernethy of Washington, D. C., conducted a preaching mission recently at Park Baptist Church, St. Paul.

The Minneapolis church federation will hold its annual finance campaign April 24-May 10 to raise $18,015.88.

G. MERRILL LENOX.

Sees Religion as Dominant Theme Of Closing Season's Plays

Joseph T. Sibley of the College of the City of New York, writing in the *American Mercury*, holds that religion has been the dominant theme of most of the stage hits and prize-winning plays on Broadway during 1938-39. The Pulitzer prize winner, "Our Town," with its "last act beyond the grave," leads Mr. Sibley's list. Then follow "Shadow and Substance," "Murder in the Cathedral," "Many Mansions," "Father Malachy's Miracle," "On Borrowed Time" and "Susan and God."

Catholics Urge Holding of International Conference

At the annual conference of the Catholic Association for International Peace, held in Washington, Dr. John A. Ryan of Catholic University, Rev. Cyrian Emmanuel of Cleveland and Dr. James M. Eagan of the College of New Rochelle, N. Y., declared that the United States has a moral obligation to summon an international conference to adjust world conditions that might lead to war. "If liberal and democratic states fight force with force," said Dr. Eagan, "the result will be the victory of totalitarianism throughout the world."

Baptist, Adventist Churches in Rumania Reopen

A governmental order permitting the reopening of Baptist and Seventh Day Adventist churches throughout Rumania was issued from Bucharest early this month in a surprise move by Premier Armand Calinescu.

Youth Day at the Uniting Conference

April 29 will be observed at the Uniting Conference of Methodism, in Kansas City, as Youth Day. With the purpose of fitly celebrating the 50th anniversary of the Epworth League, a number of important

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DR. CLOVIS G. CHAPPELL says:

"The reading of this book will help toward clear thinking and better preaching. Better still, it will help toward vital Christian living."

DR. HAROLD PAUL SLOAN says:

"It ought to be for the twentieth century what those historic theses which Luther nailed to the Church door in Wittenberg were to the sixteenth."

●

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II—THE FAITH AND ITS FACTS: "The Christian ethic was never proclaimed apart from the Christian Gospel. Why should it have been? Why should it be now? What can authenticate the words of Jesus save his right to say them, and whence comes that right save from the fact that he in his Person actually possesses an absolute significance?"

III—CORRELATION AND CONFIRMATION: "Jesus Christ exists for no other reason than because God's purpose makes him necessary, and because God's own being makes him possible. This Jesus is true man, but he is man resulting from the incarnation of the divine. He appears within our race; he belongs to our race; he is under the law of our race; but his origin is in the very nature of God."

IV—THE MODERN PERPLEXITY: "Christianity not merely is a religion in the narrow sense of spiritual life and experience, but also involves definite beliefs about God, about the world, about man, about the course of events—and with any view which challenges or denies these beliefs Christianity can make no peace."

V—CONTINUITY THROUGH CHANGE: "We dare not be blind to the Christian significance of the time in which we live. But how can we see that Christian significance if we throw away our Christian eyes? How can we submit our world to a Christian measurement if we throw away our Christian standard?"

VI—IT MUST BE DECLARED: "The Gospel of Christ actually can save human lives and restore them to God. It can make the drunkard sober. It can make the thief honest. It can make the rebel obedient. It can bring home the prodigal son. It can rehabilitate broken homes. It can strengthen weak wills. It can destroy the hateful spirit. It can bring together alienated lives."

VII—AN APPEAL TO THE PREACHER: "This Christian creed is much more something for you to sing than something for you to sign. What you sign is never the whole truth, because language cannot contain it. . . . God does not aim to argue his way into the hearts of men, but to sing his way in. Minds that are closed to the appeal of logic will open to the music of love. And God's Love-Song is Christ, his word set to the music of a Perfect Life, and you are to sing that Song."

seminars will be held; also a united youth rally, with youth speakers and a special address by Dr. Harold Case of Scranton, Pa.

Episcopalians Hold Church Congress

The first triennial church congress of the Protestant Episcopal Church in the U. S. was held at Washington Cathedral at which more than 400 clergymen and laymen attended. "The Gospel and the Predicament of Modern Man" was the theme of the sessions.

CONFERENCE ON MENTAL HYGIENE AND PASTORAL RELATIONS

July 24-28

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Predicts Fascist Rule in U.S.A.

Dr. Bowie Calls for Christian War on Propaganda—Ask Aid for China Missions—Dedicate Trailer Chapel

(Correspondence from Virginia)

ROANOKE, April 12.—The coming of fascism in America is far more probable than the coming of a communistic regime, declared Dr. Walter Russell Bowie of New York in a Lenten address in historic St. Paul's church, Richmond. He asserted that in the name of Americanism and under the pretext of combating communism, people like Mayor Hague, Father Coughlin and other ranters, whether in black cassocks or silver shirts, are introducing into the United States the virus of the same sort of prejudice and passion that produced nazism in Germany. He denounced the insidious campaign of anti-Semitism being waged in this country, warned Christians to keep themselves from being "ignominious putty in the hands of hidden propagandists," and insisted that because it embraces doctrines directly contrary to Christian principles fascism should be vigorously opposed by all Christians.

* * *

Virginia Hears About Madras

Sponsored by the ministerial union of the city, a two-day Post-Madras Conference was held in Richmond the latter part of March. Six attendants upon the Madras meeting were on the program: Miss Minne Soga of South Africa, Dr. Hachiro Yausa of Japan, Dr. Rajah B. Manikam of India and Miss Ruth I. Seabury, Dr. E. D. Grant and Dr. Charles E. Maddry of the United States.

Speaking in Roanoke on the significance of Madras, Dr. W. O. Carver, professor of missions at Southern Baptist Seminary, Louisville, declared that Madras marked the triumph of the effort to rethink the philosophy of missions in terms of "biblical realism," which, according to his interpretation, means a definite return to the evangelical emphasis, prophetic principle and revealed redemption of the essential and eternal gospel.

* * *

Methodists Seek to Rehabilitate China Mission

Methodists of the Virginia and Baltimore conferences are being urged to contribute financially toward the rehabilitation of the denomination's work in China. A team composed of Dr. Arthur J. Moore, bishop of the Orient, Dr. C. Y. Yang, president of Soochow University, Dr. Z. T. Kaung, pastor of the Moore Memorial Methodist Church, Shanghai, Dr. W. G. Cram, general secretary of the Board of Missions, and Dr. Elmer T. Clark, editor of *World Outlook,* has been seeking funds in Virginia.

* * *

Says Americans Should Help

Pointing out that most of the Methodist mission property in the path of Japanese invasion has been destroyed, and declaring that only an emergency program to save the work is contemplated for the present, Bishop Moore insisted that it is a Christian duty for Americans to come to the aid of the Chinese people to help them preserve their faith in the brotherhood of Christianity. Dr. Yang, interpreting the Sino-Japanese conflict as part of the world-wide struggle between the ideals of freedom and totalitarianism, contended that only the spiritual support of Christian democratic countries can prevent the Chinese people from concluding that force alone is important—a philosophy which would make China godless. Dr. Kaung declared that the Chinese cherish no bitterness toward Japan, feeling it is not the Japanese people but the Japanese militarists who are responsible for the atrocities being perpetrated.

* * *

Zionists Appeal For Funds

At the semi-annual meeting in Richmond of the Seaboard Region Zionist Council, Rabbi Irving Miller of Long Island, N. Y., called upon United States Jewry to raise $20,000,000 for the Palestine relief and construction fund. With sufficient money available, he said, it will be possible to purchase Arab lands on which the National Council holds options, and thus provide within 12 months a home for 100,000 refugees. Meyer W. Weisgal, representing the New York world's fair Palestine pavilion, appealed for aid to finance the Zionist exhibit, which is calculated to enlighten the American people concerning the Jewish problem in Palestine. Warning against anti-Palestine propaganda, Mr. Weisgal expressed the conviction that only through Palestine will the Jewish problem ever be solved.

* * *

Urges Plebiscite Before Declaring War

Delegates to the Virginia convention of the D.A.R., meeting in Charlottesville, heard Dr. Henry Alford Porter, pastor of the First Baptist Church of that city, eulogize Thomas Jefferson, whose home, Monticello, is near by. Dr. Porter predicted that eventually the Jeffersonian idea of freedom will find utterance above the thunder of the dictators. Charles Colfax Long, president of the District of Columbia chapter, S.A.R., told the Daughters that the United States should not participate in war unless the American people declare it. Insisting that the situation in Europe is not our funeral, Mr. Long advocated a popular referendum to determine the policy of this country in the event of a crisis.

* * *

And So Forth

The Richmond radio station, WRVA, has adopted a policy of refusing to broadcast liquor, wine and beer advertisements.

The 3,091 eugenic sterilizations performed in Virginia since 1924, constituting one-ninth of the sterilizations of defectives done in the United States, will save the state $370,800,000 over a period of 100 years, according to public welfare authorities.

The Virginia Council on Interracial Cooperation, meeting in Newport News, heard Dr. Douglas Freeman of Richmond emphasize the importance of education for middle class Negroes in Virginia.

J. MAURICE TRIMMER.

China Bible Sales Reach New High

Demand for Christian Books Outruns Supply—Last of Bible Translators Dies—Newspaper Evangelism

(Correspondence fro. China)

SHANGHAI, March 19.—The war has given a serious setback to Christian work in a large part of China. Yet the annual reports of national organizations which are now being published indicate a remarkable degree of vitality and progress along many lines. The Christian Literature Society has just held the annual meeting of its board of directors, at which it was reported that sales had been higher than in previous years, even before hostilities began, and were steadily increasing. Especially in the west and the southwest there is a rapidly growing demand for Christian literature, and the branch office of the society established some months ago in Yunnan province has not been able to stock enough books to supply its customers.

A similar situation is revealed in the report of the China Bible House, the united organization of the American Bible Society and the British and Foreign Bible Society. This report shows sales of Bibles and Testaments for the past year of over 140,000, with receipts amounting to over $101,000. The Chungking offices, which have just dedicated a newly constructed building in this new capital city, have been selling more Bibles each month than in several previous years, and the Shanghai salesrooms report sales at 80 per cent higher than for three previous years.

* * *

Bibles Shipped Across Fighting Lines

A chief difficulty encountered by these publishing houses is that of transportation. The marvel is that they have continued throughout the war to send literature to all parts of the country, either by post or by freight. The rates are rising rapidly and the time required for delivery is sometimes months, but the post office has demonstrated an unbelievable ability to function right across or around fighting lines and books are still being sent by one route or another to every part of the country.

* * *

Chinese Continue to Hold Office

These two organizations have also made progress in Chinese leadership although the tendency in church and mission circles since the outbreak of the war has been to replace Chinese in responsible positions by missionaries. This has been due to the necessary departure of many Chinese leaders from territory occupied by Japanese, and often by their inability to function where the new military authorities are in control. But the literature societies are not following this trend. The China Bible House now has five Chinese provincial secretaries in the field as against but three foreigners; two of the Chinese have been forced to leave their stations temporarily and some assistance is being given by local missionaries for the time being. The chairman of the executive committee is Chinese.

* * *

Set Up New Agency For Distribution

In the Christian Literature Society the resignation of the general secretary, Rev. A. J. Garnier, for health reasons in his family, has led to the election of Mr. L. D. Cio as acting general secretary. The board of directors has invited the well known Prof. P. C. Hsu to become literary secretary and editor-in-chief of the society. Mr. Hsu has had a rich experience as professor in Yenching University and the University of Shanghai, following his graduation from the Customs' College, and was for a time director of the Christian Rural Reconstruction project in Lichwan, Kiangsi. His numerous writings give assurance of a high standard in that line for the Christian Literature Society, and his experience in student evangelism and social service indicates something of his wide field of interest.

The society took another forward step by providing for at least one of its editors to go into the southwestern part of the country where a distribution agency has already been set up, thus insuring that the society's publications will be adapted to the needs of the whole country rather than taking on a sectional complexion.

* * *

Death of Last of Translators Of Mandarin Bible

The recent death of Rev. Spencer Lewis removes from the field not only a veteran missionary who came to China in 1881 but takes also the last of the great translators of the Union Mandarin Bible, now known as the Kuoyü Bible, which is in general use throughout the Chinese-reading Protestant world. We still have with us several men who assisted at one time or another on the work of the committee, but Goodrich, Mateer, Baller and Lewis, the four mainstays of that historic and monumental work, have now all gone to their reward.

Not long since Dr. Pearce of Hongkong also passed away. He was the veteran of the Wenli translation work. Curiously enough with him has passed also the demand for the Scriptures in the classical language of China, and for the first time in their history the Bible societies last year did not print a single page of Wenli Scriptures. The national language, Kuoyü, has entirely supplanted the older language.

* * *

Veteran Missionaries Retire

Other veteran missionaries are now just retiring from active service after 50 years in China. Three of these are in the China Inland Mission: Mr. James Stark, Miss R. E. Oaskeshott and Mr. M. Hardman, all of whom date their missionary service in China from 1889. Special recognition was given them in a prayer meeting at the Shanghai Community Church on March 19 under the auspices of the Shanghai for Christ Campaign Committee.

With them stand Rev. E. G. Tewksbury of the China Sunday School Union, who came to China in 1890, and Mr. Walter Milward of the National Bible Society of Scotland, who arrived in 1891. Both of them are still in active service, as is their senior, Dr. Hawks Pott, president of St. John's University, who came in 1886.

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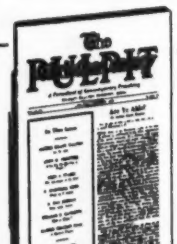
Among the retired missionaries still resident in Shanghai are Rev. John Darroch, '87, of the Religious Tract Society; Miss Martha Jewell, '89, who conducted the forerunner of the Shanghai American School; Bishop Graves, '81, of the American Episcopal Mission, and Miss Lydia Kupfer, '81, of the Methodist Episcopal Mission.

* * *

Newspaper Publicity For Churches

The Shanghai pastors' association held a dinner meeting a few days ago attended by over 40 members with a few invited guests. This group has been working on relief projects during the war period, and for several months has been waging a successful evangelistic campaign under the banner, "Shanghai for Christ." For the first time in history they have succeeded in getting the vernacular newspapers to carry announcements of Sunday church services. A program of newspaper evangelism is gradually developing. Supported for several months with local contributions it has now secured help from a foreign mission board. Further, it has opened the way for the Christian Literature Society to embark on a similar enterprise in a wider field. With the favorable attitude which has now developed, the prospects for this type of Christian enterprise in China are nothing short of thrilling.

JEREMY TRASK.



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The* MAY *Number Presents:

HARRY EMERSON FOSDICK, with his sermon on war and peace recently preached at Riverside Church on the text, "Can Satan cast out Satan?"

JAMES A. RICHARDS, First Church in Oberlin, Oberlin, O.: "A Christian Foreign Policy."

REYNOLD B. BODEN, Church of the Messiah, Los Angeles: "Youth and War."

E. TALLMADGE ROOT, Somerville, Mass.: "Habakkuk—a Tract for Our Times."

WILLIAM E. BROOKS, First Presbyterian Church, Morgantown, W. Va.: "The Day of All Good Women." (Mother's Day)

FRED EASTMAN, Chicago Theological Seminary: "Choose Your Memories!"

E. K. HIGDON, secretary Foreign Missions Conference of North America: "The Universal Church."

ROBERT G. LEE, Belleville Baptist Church, Memphis, Tenn., contributes a Preacher Problem article on "The Triumph of the Tithe."

ERNEST FREMONT TITTLE contributes the Pastoral Prayer.

The JUNE issue of the Pulpit will be a College Number, with sermons that have been preached before college or university audiences: by Ralph W. Sockman, Charles W. Gilkey, Charles F. Wishart, Francis J. McConnell, Arthur Lee Kinsolving and others.

The JULY issue will be a Rural Church Number, devoted to sermons by rural ministers. Mark Rich, of the American Baptist Home Mission Society's department of town and country work, is aiding in the selection of sermons for this issue.

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Dissenters Fight Methodist Union

Organize to Battle for Autonomy—Would 'Save Church' at All Costs —Race Question Plays Part

(Correspondence from the New South)

NASHVILLE, April 13.—Dissident laymen in the Methodist Church, South, have formed a "Layman's Organization for the Preservation of the Southern Methodist Church." They have employed a panel of "independent" attorneys who, after thorough research, assure them that "there is reason to hope legal proceedings may be successful." In the dissenters' official bulletin, the *Southern Methodist Layman,* they cite the Cumberland Presbyterian unification episode as encouragement, but in so doing ignore all the facts in the case except the Tennessee courts' decision giving the dissidents possession of the churches. They fail to mention that this decision was later reversed by the Tennessee courts, and that in every other state and in the federal courts the dissidents lost.

* * *

Plan Battle In Courts

It appears from statements in the bulletin that the group proposes to bring suit in several states for the possession of local church property and to carry into whatever courts, state or federal, it may prove necessary action to keep general funds and overhead organizations from being merged in the unification. They are attempting to raise from $25,000 to $50,000 to pay for legal proceedings but promise that if the southeastern jurisdiction is given an "autonomy that is autonomy" they will discontinue the fight.

* * *

Accuse Bishops of Undue Influence

The temper of this organized group can be judged by editorial statements and by quotations from supporters as printed in their bulletin. Among many the following are representative: "We want church leaders who will follow Christ and put him ahead of mere organization and the placing of power on the shoulders of a few and then calling it 'answering the prayer of Jesus that we may be one.'" "Bishops used their episcopal influence to make preachers vote for unification." "Would you continue to sleep in the garden while your church's crucifixion and the Maker's approach draw nigh?"

* * *

Youth Being Misled

One supporter asks what a church building is worth "when to remain in it is to uphold the hands of a modernist organization and a sinful church." Another complains that too many "are not ready to pay the price of walking out," and still another reminds his brethren that the fields and the street corners are open and that use of them is not too great a hardship for the saving of a beloved denomination. Complaint is made that the youth of the

church are not informed as to the iniquity of reunion and are blindly being led into the united fold.

A devoted woman who has been a member for 61 years is quoted as being "thankful somebody is trying to save our church." At least one layman is "ready to go to the cross if necessary to save our church." The editor declares that "if southern church leaders had been as gifted in saving souls as they have been gifted in spreading unification propaganda, the world would be a better place in which to live."

* * *

Racial Question Rears Its Head

One page in a recent bulletin is largely given to an account of the University of Missouri case in which the Supreme Court held that the university must admit Negroes to the student body if they demand admittance. No comment or reference to the color question in unification is made but the appearance of this solitary item of news concerned with anything else than direct propaganda against the reunion is reminiscent of the cry "Nigger" by certain opponents 10 years ago when the issue of unification was up. It is greatly to the credit of the church and of the south that this has not been made a leading issue in the present movement toward unification.

* * *

Christian Idealism Cannot Ignore Facts

The dissidence of this group of "wee frees" is quite normal in a situation which involves institutional loyalties and both sectional and sectarian traditions. The gratifying thing is that the very difficult racial question was settled with so little friction. In both the Catholic and the Episcopal churches canonical law forbids the denial of worship and communion to any member of any race. In southern Catholic churches Negroes are frequently found at mass with white folk and Episcopal conventions have welcomed colored delegates, but in neither is there a social intermingling in auxiliaries or even after conventional church services.

In the evangelical churches, however, the social life is at the very heart of fellowship and this integration of social fellowship with worship makes impossible any intermingling in church services in the south. This may be in contravention of all Christian idealism but the fact of social prejudice remains and no southern institution, church or other, has as yet been able to surmount it. Thus some solution has to be sought that would give Negro Methodists equality of rights on a biracial basis.

* * *

Real Autonomy For Negroes

The provision of a separate conference for Negro members has been quite generally accepted by them as a means of making union possible, of giving them autonomy and independence, of enabling them to have their own pastors and to manage their own churches. Rights such as these they do not have even in the north, where there is racial intermingling but where, as for instance in the schools, literary, athletic and social opportunities are denied them.

* * *

Take Negroes Out of The Gallery!

In the old slave days colored folk were allowed in galleries in southern churches but with emancipation 78,000 Negro members "were set apart at their request, into the Colored Methodist Church," according to an official statement of the bishops of the southern church. This denomination today numbers 400,000. It is devoutly to be hoped that now that Negroes in the Methodist Church are to have autonomy one of the next movements will be toward reunion of all Methodists, including Negroes.

ALVA W. TAYLOR.

Dr. Bradley Has Busy Year at People's Church, Chicago

The People's Church of Chicago reports its most fruitful Easter season in the 27-year pastorate of Dr. Preston Bradley. Dr. Bradley preached at 14 services during Holy Week, four of which were on Easter Sunday. Total attendance for the Easter Sunday services was 6,000. In the afternoon 125 new members were received into the church. Dr. Bradley's Wednesday evening book lectures have had an average attendance of 1,500 for the season. Following the Easter services Dr. Bradley left for Guatemala and Honduras, where he will rest for two weeks, his pulpit being supplied by Dr. Frederick M. Eliot of Boston and Rev. Lon Ray Call of Chicago.

New Publication to Further 'United Moral Front'

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Study World Role Of Propaganda

'Human Relations' Meet Bares Tricks of Propagandists—Youth Programs Stress Need of Jobs for Young

(Correspondence from Chicago)

CHICAGO, April 17.—Critical examination of the role propaganda plays in world affairs was the object of an unusual "Institute of Human Relations," sponsored by the Chicago Round Table of the National Conference of Jews and Christians, which met at the Palmer House on April 13. More than 1,200 Protestant, Catholic and Jewish men and women attended. "Propaganda and the Modern Crisis" was the theme of four speakers representing the newspaper, the magazine, the motion picture and the radio, with Clyde R. Miller, secretary of the Institute for Propaganda Analysis, concluding the day's program as the fifth speaker.

* * *

Anti-Democratic Propaganda Must Be Answered

Major points made during six hours of addresses and discussion periods might be summarized as follows: The time may come when we will have an American dictator, but the duration of his power will be brief. The American people may be easily influenced for a little season, but they can smell a "phony" a mile away and aren't fooled for long, declared Fulton Oursler, editor-in-chief of *Liberty* and 10 monthly magazines.

Mme. Irene Harand, former editor of *Justice,* pre-Hitler Vienna Catholic weekly, warned that "nobody who prizes the liberty and freedom now enjoyed in the United States can afford to sit smugly by under the delusion that anti-democratic propaganda is too absurd to be answered." Crane Wilbur, Warner Brothers director, expressed the belief that the motion picture industry is the sworn enemy of anti-Americanism in every form.

* * *

Propagandist's Ways Are Subtle

Defining propaganda as "an expression of opinion or action by individuals or groups deliberately designed to influence opinions or actions of other individuals or groups with reference to predetermined ends," Clyde R. Miller called the Boston tea party the most beautifully timed act of propaganda of early American history. Warning against the subtle ways of propagandists, he said: "Direct, penetrating thought, examination of sources and the constant recollection of our own conditioning . . . these are the things needed to make democracy function more effectively in all its aspects—political, economic, social and religious."

* * *

Youth Week Programs Study Unemployment

Seventy-four Chicago civic, patriotic, religious, educational, health and social agencies cooperated in sponsoring Chicago's annual observance of Youth Week, April 17-23. Uppermost in the minds of many were held in the city was the question of employment for young men and women. The National Youth Administration of Illinois cooperated by arranging four occupational conferences during the week at central neighborhood points to assist the city's out-of-school, out-of-work youths.

Leaders felt that church and social agency share with industry a major responsibility and concern in this direction, for it is difficult to overestimate the social and religious effect of unemployment on young men and women frustrated in their search for normal, successful lives. The programs tried to deal in a practical manner with this problem. At a number of the meetings there were dramatizations of the question, "Who Gets a Job?" and motion pictures, "What About Jobs?" W. J. Campbell, state NYA head, presided.

* * *

38 Ordained to Catholic Priesthood

Thirty-eight young Chicagoans received Catholic orders on Saturday, April 15, at the hands of his Eminence George Cardinal Mundelein, archbishop of Chicago. The ordination ceremonies took place in the Immaculate Conception Chapel of St. Mary of the Lake Seminary, Mundelein.

* * *

Negro Community Center Under Way

With a financial campaign for $60,000 successfully completed, architect's plans are now being drawn for the Good Shepherd Community Center. This religiously sponsored institutional center will stand on property adjoining the Good Shepherd Congregational Church at 5700 S. Prairie Ave., in the heart of Chicago's South Side Negro community.

* * *

Confer on Palestine Land Redemption

One thousand Zionist delegates from all parts of the United States met in Chicago April 16 to begin a conference on Palestine land redemption. Sessions were addressed by outstanding leaders of the Zionist movement, including Dr. Israel Goldstein of New York, Dr. Solomon Goldman of Chicago, and Mr. Louis Lipsky of New York, American member of the World Zionist Executive Committee.

* * *

And So Forth

Rev. Clinton C. Cox observes this month his 21st anniversary as pastor of the Drexel Park Presbyterian Church, largest Presbyterian church in Chicago and second-largest in the country. The church, one of the best known in Chicago, has on its rolls 3,000 members.

Pilgrim Congregational Church, Oak Park, is celebrating its 50th anniversary this year. Founded in 1874, before "the world's largest village" bore its present name, this church is now one of the great religious centers in Oak Park. The minister is Rev. Wilmer P. Johnston.

WARREN E. THOMPSON.

Organize Jewish Youth Agency

A permanent Jewish youth agency representing 15 national organizations with a combined membership of 100,000 was formed recently when delegates from those bodies voted to establish a National Conference of Jewish Youth Organizations.

No Conscription For England—Yet

Volunteers Will Meet All Needs, Government Claims—Congregationalists Demand Return to Gospel Religion

(Correspondence from England)

LONDON, April 6.—Our Sabbaths at present are not days of rest. We are accustomed to hear on that day from one of the dictators. In his speech yesterday Herr Hitler seemed concerned to regard the British declaration of readiness to go to Poland's defense as a diabolical plan to encircle Germany. It is quite clear now, whatever certain papers may have done to minimize the British pledge, that it is the most serious and explicit action taken by any British government in the past 25 years.

* * *

Voluntary Service Will Meet Needs

The demand for conscription is being pushed into the foreground. The Commons by a majority plainly support Mr. Chamberlain in his policy of caution abroad and at home. In answer to the demand for conscription they have put the territorial army on a war footing and then doubled it so that when the enlistment is complete there will be 360,000 soldiers ready to go abroad. They have also voted money to quicken local and industrial provision for anti-aircraft protection.

It is said that conscription of man-power would divide the nation. It would certainly raise the problem of conscription of wealth. The government claims that if the response is what is expected, voluntary service will give all the men they can effectively use.

* * *

Road Accident Report Stresses State's Duty

For some time a special committee of the House of Lords has been busy upon plans for the prevention of road accidents. They have produced a report with 233 specific recommendations, and they express the hope that this report will not be shelved as others have been. It stresses the duty of authorities to keep roads in repair and hints that road-users may bring action for damages against the authorities if these neglect their duty. It recommends setting up a road safety research board, and a nation-wide extension of the "courtesy" police road patrol so successfully tried in Lancashire. The committee charges the ministry with lack of initiative and has much to say upon the construction of new roads. So far as drivers are concerned not new legislation but more stringent enforcement of law is needed. Bicycles are to have numbers and tail lights and jay walkers are to be more severely treated.

* * *

Congregationalists Call for Return to Gospel

A letter which deserves serious attention has been addressed to the "fathers and brethren" of the Congregational churches by a number of their leaders, including six principals of their colleges, two of their eminent preachers and one layman, a Cambridge historical scholar. They point out where the churches are weak—"our dreadful weakness is religious." They declare that repentance is necessary if the church is to give to the saints what the world can neither give nor take away. The writers define what our holy religion means for us at this moment: (1) The resurrection of Jesus Christ from the dead. "It is not merely of the past. It is an event which in the fellowship of faith and through word and sacrament is continued and renewed in the life and experience of the believer." (2) The local realization in the church of the New Israel. "If our churches are in peril, it is because they have forgotten what they are." They recall in other days "the fierce heat of supernatural grace in the churches of our order." They have no plans in advance. They wish to get into touch with others who share the same burden. It is not often that we receive so passionate and serious a call. It will arouse both agreement and sharp criticism. It cannot be neglected.

* * *

And So Forth

The sentences passed in London upon the members of the Irish Republic Army for their outrages have been heavy. One ringleader was given 17 years. There is a general feeling that such acts are not to be condoned because they are "political."

The long and heroic struggle of the citizens of Madrid has been commemorated, but the end came at a time when our thoughts were centered upon eastern Europe; the closing stages of the civil war in Spain have been in the second line of our news.

EDWARD SHILLITO.

Two Episcopal Leaders Retire From Active Service

Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, for 39 years and widely known civic leader, has presented his resignation; he intends to retire when his successor is selected. Canon Clifford G. Twombly, rector of St. James Church, Lancaster, Pa., for 32 years an outstanding clergyman of the Harrisburg diocese, has announced his retirement from the ministry as of May 1.

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Catholics Start Dry Campaign

Quebec Bishops Call for Fight on Alcoholism—Churches Set Up Social Council—Finances Improved

(Correspondence from Toronto)

TORONTO, April 13.—Cardinal Villeneuve, archbishop of Quebec, with all the Roman Catholic bishops of that province, has issued a pastoral letter calling for drastic measures against the "alcoholic tide" which early in the century had almost been driven back from Quebec. The letter distinguishes between drunkenness—which is so abhorrent as to need no further censure—and alcoholism, "a morbid state resulting from the habitual use of alcoholic beverages even in moderate portions." This latter, the letter declares, is in most cases worse than drunkenness even though resulting from beer or wine. Quebec has but 28 per cent of the dominion population but consumes 51 per cent of the beer, and the expenditure on alcohol is more than that on bread and meat together. The reaction has been brought about, we are told, by "publicity contrary to morality, to public health, to sane political economy." For the sake of the individual body and soul, the family and society, the letter calls on true Catholics to band together to "eradicate alcoholism."

* * *

'A Good Christian Does Not Drink'

The campaign calls for the cooperation of all persons of influence—"legislators, journalists, economists, sociologists, educators, fathers of families, heads of industries and directors of workingmen's unions"—to carry anti-alcoholic teachings "to their logical and practical consequences." The letter declares that civil authorities are responsible "for all the evil which they do not prevent when they can and must," and calls upon the state to prohibit the advertisement of beer and alcohol over the radio and in newspapers. It demands such changes in social conditions as will remove situations which induce resort to alcohol and asks for abundant provision for wholesome recreation and, above all, for the moralizing of individuals, for "a good Christian does not drink." Recognizing that the campaign will be long and difficult, the bishops are attempting to enlist the support of all the people.

* * *

Ontario Temperance Group Meets

Outside Quebec scant attention has been given to this call from the Catholic Church. The Ontario Temperance Federation held its convention with the challenge ringing in its ears. Unfortunately, the average age of the delegates must have been over 55. Thus they represented the enthusiasm of the last generation rather than the vital energy of the oncoming race. The worst features of the old-time campaign—exaggeration, unfairness of statement and violent language—characterized those who sought to discredit the new leadership which, renouncing such methods, has been steadily regaining the respect of the citizen body. When the showdown came it was found that only a very few of the older faction supported the violent group. A substantially unanimous vote favored continuation of the leadership of Dr. A. J. Irwin who has led the movement out of almost hopeless distress into a position of power.

* * *

Social Service Council Reorganized

The Canadian Parliament unanimously ratified by legislation the agreement made between the Presbyterians and the United Church, according to which the rights of the latter body as set forth in the act of union are retained unimpaired, while without prejudice to these the Presbyterians will now be allowed to designate themselves by the old term, "The Presbyterian Church in Canada."

Parallel to this movement in reconstruction is the change adopted regarding the Social Service Council of Canada. Under the leadership of Rev. Claris E. Silcox this body has ceased to be a loose federation of social service agencies and welfare clubs and has become in fact what it will now be in name, the "Christian Social Council of Canada." The change in the charter has been authorized. Thus we now have taken the first step towards a body similar to the Federal Council of Churches.

The first nation-wide effort of the new Christian Social Council has been the appeal to every Protestant clergyman to apply to the refugees from Europe the appeal made in the "Reproaches of the Cross," with a view to favoring Canadian participation in the rehabilitation of a considerable number of these victims.

* * *

Churches Report Improvement In Finances

There has been considerable improvement in the position of the churches. The Anglican, Presbyterian and United churches all report a financial position unknown since the union. While the income for 1938 did not suffice to meet all the needs it did provide for the actual expenditure and in each case bequeathed to 1939 a balance in hand.

In the spiritual work similar encouragement is found. For instance, the United Church reports that the receptions into membership on profession of faith showed an increase of 18 per cent. As a result, it is believed, Canada is ready for a nation-wide preaching mission in 1940.

ERNEST THOMAS.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Beauty for the Asking

(Lucille Ball, Patric Knowles) (RKO) Glittering sets and supposed "insight" into doings of the cosmetics business help little this thoroughly artificial, unconvincing triangle theme. Nothing objectionable, just dull and unreal, often absurd, and dramatic unity lacking.

For A: Mediocre. For Y: Hardly. For C: No.

Crisis

(Produced in Sudetenland) (Mayor-Burstyn) Strong, straightforward, anti-nazi documentary film tracing Hitler doings from Austrian anschluss to rape of Czechoslovakia deserted by democratic allies. Thought-provoking, full of authentic details, vivid portrayal of world danger, with fine narrative accompaniment.

For A: Very good of kind. For Y, and C: If it interests.

Family Next Door

(Hugh Herbert, Joy Hodges) (Univ) New series of domestic comedies a la "Jones Family," but less sense and more bedlam. Harebrained father, social-climber mother, rattlehead son with big money-making dreams are caricatures. Slapstick realism with all the stock laugh devices.

For A: Hardly. For Y, and C: More or less amusing.

Lady and the Mob

(Fay Bainter) (Columbia) Lively, thoroughly improbable comedy of rich, belligerent little old lady bent on curing wrongs regardless of method. Hires gang to fight gang. Whole story burlesques reality but Fay Bainter gets full values from greatly overdrawn role.

For A: Perhaps. For Y: Probably good. For C: Doubtful.

Pirates of the Skies

(Kent Taylor, Rochelle Hudson) (Univ) Breezy headstrong hero, fired from air police service, still tracks down from the air a bank-robbing gang making its escapes by plane kept cleverly hidden. Very ordinary in acting, cast and direction. No undue thrills or violence.

For A: Mediocre. For Y, and C: Perhaps.

Sergeant Madden

(Wallace Beery, Tom Brown) (MGM) Beery in sympathetic, convincing role as humble but worthy policeman whose ideals and example inspire one son but fail to keep the other from downward path of crime. Rambling plot, gangster atmosphere, but total effect probably distinctly wholesome.

For A: Fair. For Y: Mostly good. For C: Unsuitable.

Smiling Along

(Gracie Fields) (Fox) British-made hilarious farce-comedy of trials of touring vaudeville troupe finally outwitting crooked manager who fired them. Typical English clowning done with artistry even to the slapstick. Gracie again proves her right to be England's outstanding comedienne.

For A, Y and C: Very good of kind.

Wuthering Heights

(Merle Oberon, L. Olivier, D. Niven) (UA) Masterful screening of Emily Brontë classic of somber atmosphere and fantastic mood, true to its period, splendidly set, cast and directed. Old-time love story powerfully told from childhood to final tragedy and eerie aftermath. Notable achievement.

For A: Excellent. For Y: Mature but good. For C: No.

Best Recent Family Films:

Fisherman's Wharf
Huckleberry Finn
Wings of the Navy
Charlie Chan in Honolulu
The Little Princess
Story of Vernon and Irene Castle

Best Recent Films for Adults:

Midnight
Abused Confidence
Love Affair
Ice Follies of 1939
Grand Illusion
Prison Without Bars

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